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RELIGIOUS AND MORAL SENTENCES

FROM

SHAKESPEARE,

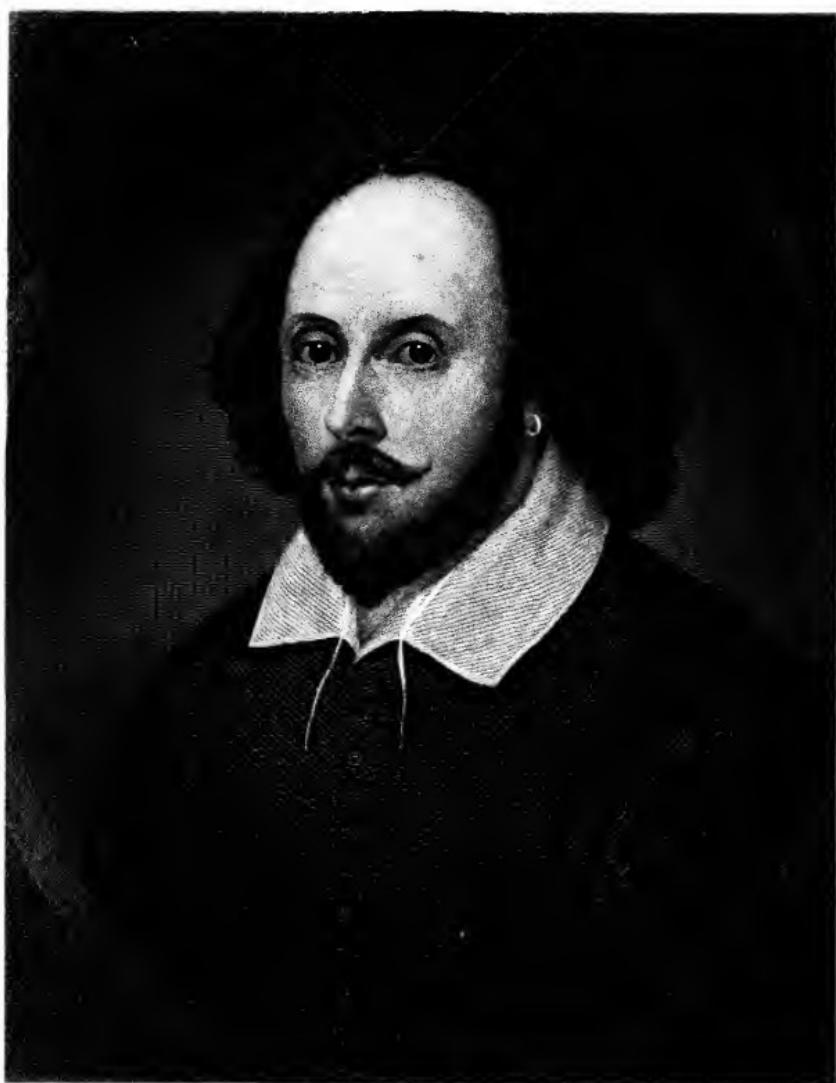
COMPARED WITH SACRED PASSAGES

DRAWN FROM

HOLY WRIT.







Engraving by Simon van de Passe

WILLIAM SHAKESPEARE

RELIGIOUS AND MORAL SENTENCES

CULLED FROM THE WORKS

OF

S H A K E S P E A R E ,

Compared with Sacred Passages

DRAWN FROM

HOLY WRIT.

= Watson, Sir John in Bailey

FROM THE ENGLISH EDITION,

WITH AN INTRODUCTION

BY

FREDERIC D. HUNTINGTON, D.D.



BOSTON AND CAMBRIDGE:

JAMES MUNROE AND COMPANY.

MDCCCLIX.

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H. R. F.
E.G. E.

TO THE
PRESIDENT, VICE-PRESIDENTS, COUNCIL,
AND MEMBERS

OF THE
SHAKESPEARE SOCIETY,

FROM WHOSE ZEAL AND ENLIGHTENMENT

The World in general,

AND THE ADMIRERS OF SHAKESPEARE IN PARTICULAR,

CHERISH NEW-BORN HOPES OF DERIVING SOME ADDITIONAL INFORMATION

ILLUSTRATIVE OF THE INTELLECTUAL LIFE,

AND OF THE TIMES (AS CONNECTED WITH THE HISTORY) OF

OUR IMMORTAL BARD,

THESE EXTRACTS FROM HIS WORKS,

ARE

RESPECTFULLY DEDICATED,

BY THEIR HUMBLE SERVANT,

THE COMPILER.



INTRODUCTION
TO THE
AMERICAN EDITION.

THE truths of Revelation borrow no authority from the judgment, the invention, or the admiration of men. They stand in their own strength. They shine by their own light. The grandest human intellect can no more lend power to the Original Word than mortal monarchs can provide stability for the throne of Omnipotence or confirm the empire of the King of kings. Indeed, it is questionable whether the interests of a spiritual faith have not been rather weakened than promoted by the practice of adducing the testimonies of philosophers and scholars in its support, more especially when these testimonies were so brought forward as to carry only an intellectual impression, or as if it were expected that those "things of the spirit" which are "spiritually discerned" can be made credible by any patronage of the brain. Religion is humiliated in the hands of her advocates and apologists, when the approving criticism of the shrewdest statesman, or the most

ingenious poet, or the most brilliant orator, is ostentatiously paraded as an argument for her divine, everlasting, and self-attested verities. This is a part of that poor “worship of genius” which both betrays and fosters the secret Atheism of an age of conceited culture, and only offends the holy majesty of that Scripture which “is given by inspiration of God.” Just this must have been in the meaning of Paul when he wrote, out of his profound Christian realism and his brave trust, that there are words of man’s wisdom which “make the cross of Christ of none effect.” Christ’s religion is not beholden to letters nor to science, to logic nor to learning, to the drama nor to the university. All men need her message of commandment, promise, warning, pardon, consolation; but she does not in the least need the countenance or tribute of the most imperial of them all. Still, as of old, the immortal and glorious things are often “hid from the wise and prudent” and “revealed unto babes.” We should do quite as well to seek the true “evidences of Christianity” in the hearts of the humble and the lives of the unlettered as in the pages of bards or the speeches of senators.

“Wise men the secret cannot tell.”

“None of the princes of this world knew it.”
“Not many noble are called, but God hath chosen the foolish things of the world to con-

found the wise, and weak things of the world to confound the things which are mighty." Reverence knows that the oracles of the Book of Life receive no touch of beauty nor breath of energy from the most creative of created intelligences. Even from the marvels of Shakespeare, child and master of the centuries, we turn to repeat again and again,

"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age;
It gives, but borrows none."

While all this remains beyond question, the laws of association and suggestion wrought into our nature may, on the other hand, sometimes render us susceptible to the interior influence of the Bible through sympathy with the involuntary confessions of vigorous minds. Though the divine realities take no new dignity, they may gain currency from the assent of clear-sighted men. Sincere believers may be multiplied by the believing words of thinkers who were not able to deny, and who believed even against the bias of pride, prejudice, or passion,—of their class, their calling, or their time.

In presenting, therefore, a reprint of these instances of correspondence or resemblance between the expressions of that mind which the riper ages of the world have agreed to call foremost in the compass and variety of its powers among the minds of men, and expressions in the

Bible, I do not understand the purpose to be to confer honor on the Bible, but to illustrate an element of worth in Shakespeare himself. Incidentally, also, it can hardly fail to prove a source of honorable satisfaction, to see how vast is the debt owed by the very highest literature of the English tongue to the Scriptures of the Old and New Testament.

The criticism that is most likely to be passed upon this work, I suppose, is that the attempt to collect and compare has been pushed too far; that many of the alleged resemblances are fanciful, and many of the apparent correspondences purely accidental. This is doubtless true. Yet there appears to be no reasonable objection to a republication,—in any form which does no injustice to either,—of passages from Shakespeare or from the Bible. Those here selected from the dramatist are certainly among the best he ever wrote; and neither these nor the sentences of Holy Writ are likely to be made too familiar. The whole collection is perhaps more remarkable as showing to what a wonderful extent the phraseology of the Bible has penetrated, colored, and shaped our native language and the productions of its writers, even when they were unconscious of its influence, than as displaying a direct acquaintance of this particular master with the Sacred Volume.

F. D. H.

PREFACE.

ALL minds attached to the memory of our immortal Shakespeare, feel a longing desire,—an ardent anxiety, to know something of his childhood, his adolescence, and, indeed, of every minute circumstance relating to him, preluding his arrival in London,—where he appears to have come the child of Nature, the ward of Providence. There does not exist any record or traditional account of his having manifested any distinguished precocity during his youth; and now more than two hundred years have rolled away without any important records having been found to throw a light upon his early history. It would be most gratifying to have been furnished with some historical traits illustrating the dawn of his mighty genius, and the progression of his intellectual development; that gratification is denied us,—contemplation, and amazement, fill the void.

Born in 1564, at Stratford-upon-Avon, we find him arrived in London in the year 1586, at

the age of twenty-two, seeking a maintenance through the medium of his talents; and his genius, or his destiny, appears to have led his first steps towards the theatres of the metropolis. This early bias seems subsequently to have attached him permanently to the Drama:—he became a writer for the stage,—and evidently a successful one,—for in 1589 he was a joint proprietor with Burbage in theatrical property. He published his first poem (*Venus and Adonis*) in 1593; but the first publication of his plays does not appear to have taken place until 1597 (when he was thirty-three years of age). It is not correctly ascertained how many of his plays were written, and acted, up to this period. He lived nineteen years afterwards,—fifteen of which were apparently passed in the capital, still writing for the theatres, and superintending his dramatic property. He retired to his native town, Stratford, about the year 1612, where he enjoyed four years of literary leisure, dying of fever in 1616, at the age of fifty-two.

It was observed by Dryden that, “in Shakespeare, we find all arts and sciences, all moral and natural philosophy, without knowing that he ever studied them.” It is evident, however, that he had studied them; and it is very manifest, too, that in the formation of his historical dramas, he imbibed largely from the *Chronicles of Holinshed*,—which work must have been very scarce in his day,—from whence it may be

fairly presumed that he had free access to the library of the Earl of Southampton, as it does not appear by Shakespeare's will, or by tradition, that he possessed any books himself. That noble earl claims, indeed, our deepest gratitude, as the foster-friend—the princely patron, of that brightest genius of our land. It is mortifying that history has left us so little information relative to the life and literary pursuits of that illustrious nobleman, particularly as connected with Shakespeare. Records inform us, that “he was engaged in the conspiracy with the Earl of Essex, and with him imprisoned in the Tower,” where, no doubt, the society of the Bard of Avon formed his chiefest solace.

As tradition does not furnish us with any instance of the development of precocious intellect in Shakespeare's youth, the dawn of his genius must have first manifested itself during his sojournment in the capital; so it is evident that when there, he must have devoted himself assiduously to various reading, as well as to universal observation of mankind; for all his historical plays, and many of the others, prove extensive reading, and particularly of the passing events of preceding generations in his own country. The religious extracts, which form a material part of this work, show with what advantage he had perused the *Holy Scriptures*.

Everything relative to his mental acquirements tends to illustrate a mind signally gifted,

pursuing a system of self-formation, based on the highest fecundity of genius. It may be presumed that he derived some stimulus towards self-education from the taunts of his companion, Ben Jonson; who evidently prided himself upon his scholarship (he being proficient in Greek and Latin), and probably throwing out, at times, hints that he (Shakespeare) had not received so classical an education as himself—Jonson having observed of him, that he possessed “small Latin and less Greek.”

Feelings of mortification, perhaps, generated by reflections like the above (and sensitively alive to the necessity which he felt, that he must pursue his dramatic labors for his maintenance, while his genius elevated his mind above the cares of livelihood), seem to be portrayed in the following lines of one of his poems:—

O, for my sake, do thou with Fortune chide,
 The guilty goddess of my harmful deeds,
 That did not better for my life provide,
 Than public means, which public manners breeds:
 Thence comes it that my name receives a brand;
 And almost thence my nature is subdu'd,
 To what it works in, like the dyer's hand:
 Pity me then, and wish I were renew'd;
 Whilst, like a willing patient, I will drink
 Potions of eysell, 'gainst my strong infection;
 No bitterness that I will bitter think,
 Nor double penance, to correct correction.

SONNET cxi.

These lines were probably written under a depression of spirits, naturally arising from vexation, at the necessity which he labored under,

of being compelled (in accordance with the times) to adopt many sentiments, and expressions, solely to "please the ears of the groundlings," and also from the difficulties and odium which the members of the drama at that period had to undergo, from the opposition which was then made by the Papists, and Puritans, to dramatic representations ; and the establishment of playhouses. Even the Corporation of the City of London was strongly opposed to the erection of a theatre at Blackfriars, in which Shakespeare had a great interest.

Such vexatious oppositions must have mortified his soaring spirit, propelled by

The force of heaven-bred poesy.

TWO GENTLEMEN OF VERONA, iii. 2.

That he felt the advantages of *study* as well as its pleasures, is exemplified in the advice given to Lucentio upon the subject of *study*.

— Continue your resolve,
To suck the sweets of sweet *philosophy*.
Only . . . while we do admire
This virtue, and this moral discipline,
Let's be no stoics, nor' no stocks, I pray;
Or so devote to *Aristotle's ethics*,
As *Ovid* be an outcast quite abjured.
Talk *logic* with acquaintance that you have,—
And practise *rhetoric* in your common talk,—
Music and *poesy*, use to quicken you;—
The *mathematics* and the *metaphysics*,
Fall to them, as you find your stomach serves you:
No profit grows, where is no pleasure ta'en:—
In brief, Sir, *study* what you most affect.

TAMING OF THE SHREW, i. 1.

In the foregoing lines his attachment to the higher branches of *philosophy* are most manifest; but although his mental powers were capable of embracing everything within the span of human intellect, it is clear he felt that his early education, and his station in life, had not led him into the *school* of *Aristotle*, but that the decree of Providence had placed him upon *Mount Parnassus*, and had wedded him to the *Muses*.

However, we cannot omit to notice the incidents wherein we find him philosophizing, viz.—when, during a violent storm, he says,—

First let me talk with this *philosopher*:—
What is the cause of thunder?

KING LEAR, iii. 4.

Then again, his observation of the distinct locality of the polar star,—of which he says,—

I am constant as the *Northern Star*,
Of whose true, fixed, and resting quality,
There is no fellow in *the firmament*:
The skies are painted with unnumbered *sparks*,—
They are all *fire*,—and every one doth *shine*,—
But there's but *one*, in all, doth *hold his place*!

JULIUS CÆSAR, iii. 1.

Here is a manifestation of his knowledge of the changes in the positions of the stars, through the effect of the rotation of the earth. But what shall we say, how shall we express our surprise and admiration at his distinctly defining the principle of *gravitation*, long before Sir Isaac Newton was born,—to whom the merit of the discovery has been so honorably attributed, from

PREFACE.

his enlarged and scientific explanations of its operating effects, acting throughout the whole system of the Universe? As it applies to our Earth it is thus defined by Shakespeare:—

— Time, force, and death,
Do to this body what extremes they can;
But the strong base, and building of my love,
Is, *as the very centre of the earth,*
Drawing all things to it.

TROILUS AND CRESSIDA, iv. 2.

Here is an instance of intellectual supremacy that at least approaches to inspiration; and it would indeed be “gilding refined gold,” to adduce any additional instance to illustrate his gifted intellect,—for we may justly say that he possessed a mind .

So perfect, and so peerless; seem'd created
Of every creature's best.

TEMPEST, iii. 1.

We must, however, give one trait of his intimate knowledge of the innate qualities, and apparent states, of the human mind. The case is a medical one, and his analysis of it is so clear, and so concise, that the President of the College of Physicians, in a Lecture to that body, introduced it, to illustrate his own discourse upon Insanity; as an exemplary definition of that disease. It is in the scene where Hamlet rebukes his mother for her marriage with his uncle, and she charges him with being “*in ecstacies*,”—he says in reply,—

Ecstasy!

My pulse, as yours, doth temperately keep time,
And makes as healthful music. It is not *madness*
That I have uttered: bring me to the test,
And I the matter will *re-word*; which *madness*
Would *gambol from*.

HAMLET, iii. 4.

Can anything be more definite or more lucid upon the subject?

The distinguished beauties in the language of Shakespeare, his vast conceptions, his boundless ideas, his innate knowledge of human nature, his inimitable descriptive powers, have been so often and so ably analyzed and portrayed, that it would be supererogation to enter upon those themes; we only request permission to repeat Dr. Johnson's illustration of his powers, as conveyed in his celebrated prologue at the opening of Drury Lane Theatre, in 1747, viz:—

When *Learning's triumph o'er her barbarous foes*
First reared the *Stage*, immortal *Shakespeare* rose;
Each change of many-color'd life he drew,
Exhausted worlds, and then imagin'd new:
Existence saw him spurn her bounded reign,
And panting Time toil'd after him in vain.

It delights the mind to read such an encomium from the pen of the most eminent writer of the age in which he lived, acknowledging the pre-eminence of his gifted predecessor.

Previous to entering upon the presentation of the following religious extracts from the works

of Shakespeare (which may be justly termed his moral beauties), it is proper that the cause or motive should be stated which gave rise to the selection, and the publication of them.

Upon visiting Stratford-upon-Avon, the Compiler observed in the room where “Shakespeare’s Relicks” are exhibited, a large written paper, in a gilt frame, (designedly presented to the view,) termed “a copy of *Shakespeare’s Will*,” but drawn up in the *Roman Catholic form*; representing itself, as a faithful copy of the *real Will, deposited at Doctors’ Commons*.

Having repeatedly seen printed copies of his genuine Will, fraud was immediately apparent; and as it was manifestly placed there for the purpose of deceiving the world, by the insidious attempt to prove him a *Papist*, the Compiler resolved, in justice to *Shakespeare’s memory*—in justice to the Reformed Religion—and in justice to the divinity of Truth,—to expose the fraudulent design, by proving from *Shakespeare’s own writings*, that he lived and died a *true Protestant*.

With this view, the following extracts from *his works*, and from the *Scriptures*, have been collected, and placed together in parallel positions, to show the close affinity that exists between the sentences there exhibited, from *his works*, and passages taken from *Holy Writ*.

PREFACE.

It has been thought right, however, antecedently to present to the reader, copies of the *preambles* to the *true* and the *fraudulent Wills*, in order that he may, himself, judge of the motive for the fabrication, and of the motive for the refutation.

TRUE COPY OF THE PREAMBLE TO

Shakespeare's Will,

Extracted from the Registry of the Archbishop of Canterbury.

“ Vicesimo quinto die Martii, anno regni domini nostri Jacobi, nunc Rex Angliæ, &c. decimo quarto, et Scotiæ quadragesimo nono. Anno Domini 1616.

“ In the name of God, Amen ! I, William Shakespeare, of Stratford-upon-Avon, in the County of Warwick, Gentleman, in perfect health and memory, (God be praised !) do make and ordain this my last will and testament, in manner and form following :—that is to say,—

“ First—I commend my soul into the hands of God, my Creator ; hoping, and assuredly believing, through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting ; and my body to the earth whereof that is made.

“ Item—I give and bequeath,” &c.

N.B.—This Preamble has been minutely compared, and it correctly corresponds with the true original last will and testament of Shakespeare, deposited in the Prerogative Office, at Doctors' Commons.

Copy of the Preamble to a Manuscript exhibited as

Shakespeare's Will,

*At a House in Stratford-upon-Avon, where his relics are shown.**

PREAMBLE :

“Vicesimo quinto die Martii, anno regni domini nostri Jacobi, nunc Rex Angliæ, &c. decimo quarto, et Scotiæ quadragesimo nono. Anno Domini 1616.

“In the name of God, the Father, Son, and Holy Ghost; the most holy and blessed Virgin Mary, Mother of God; the Holy Ghost, of Arc-Angels, Angels, Patriarchs, Prophets, Evangelists, Apostles, Saints, Martyrs, and all the Celestial Courts and Companies of Heaven,

“I, William Shakespear, an unworthy member of the Holy Catholic Religion, being, at this my present writing, in perfect health of body, sound mind, memory, and understanding, but calling to mind the uncertainty of life, and the certainty of death, and that I may be possibly cut off in the blossom of my sins, and

* The proprietors of the house where this Will is shown (amongst the relics) are innocent of the fraud, and ignorant of its import, being poor persons, to whom the articles exhibited devolved by descent.

called to render an account of all my transgressions, external and internal, and that I may be unprepared for the dreadful trial, either by sacrament, penance, fasting, or prayer, or any other purgation whatever,— do, in the holy presence above specified, of my own free and voluntary accord, make and ordain this my last spiritual Will, Testament, Confession, Protestation, and Confession of Faith; hoping hereby to receive pardon for all my sins and offences, and thereby to be made partaker of life everlasting, through the only merits of Jesus Christ, my Saviour and Redeemer; who took upon himself the likeness of man, suffered death, and was crucified upon the cross, for the redemption of sinners.

“*Item.* I, William Shakespear, do, by this present, protest, acknowledge, and confess, that in my past life I have been a most abominable and grievous sinner, and therefore unworthy to be forgiven without a true and sincere repentance for the same; but, trusting in the manifold mercies of my blessed Saviour and Redeemer, I am encouraged, by relying on His Sacred Word, to hope for salvation, and be made partaker of His Heavenly Kingdom, as a member of the Celestial Company of Angels, Saints, and Martyrs, and therefore reside for ever and ever in the Court of my God.

“*Item.* I, William Shakespear, do, by this present, declare, that as I am certain I must pass out of this transitory life into another that will last to eternity, I do hereby most humbly implore and entreat my good Guardian Angels to instruct me in this my solemn prep-

aration, protestation, and confession of Faith — at least spiritually.

“ *Item.* I give and bequeath,” &c. &c.

N.B.—There is not, and never has been, any Will of Shakespeare, with the above preamble, deposited at Doctors' Commons; which circumstance is, in itself, a sufficient proof of the fraud attempted.

PASSAGES EXTRACTED
FROM
THE WORKS OF SHAKESPEARE ;
ADDUCED AS PRESUMPTIVE EVIDENCE
THAT THE
TENETS OF THE RELIGION WHICH HE PROFESSED
WERE NOT OF THE
ROMAN CATHOLIC PERSUASION.

THE following *anti-papistical sentences* are selected from the writings of Shakespeare with a view to corroborate the just opinion of him, that he was a true and professed member of the *Protestant Church of England*.

There is nothing presented in his writings, or in the few records that we have of his life, that in the least indicates his having held the *Roman Catholic faith*; and it may be fully presumed, that had he been of that persuasion, he would not have exposed himself to the *censure of that priesthood*, by expressing the strong *anti-popish sentiments* conveyed in the following extracts.

That he was a member of the *Protestant Church of England* is indisputably corroborated, by the circumstance of his children having been all baptized in *that faith*, in *which faith* he made his *real last Will and Testament*, and in *which faith* he was buried in his own *Protestant Parish Church.*

SUPREMACY.

Thou can'st not, *Cardinal*, devise a name
So slight, unworthy, and ridiculous,
To charge me to an answer, as the *Pope*.
We, under Heaven, are supreme head ;
So under *Him*, — *that great Supremacy*,
Where we do reign, we will alone uphold,
Without assistance from a mortal hand :
So tell the Pope ; all reverence set apart,
To him, and *his usurped authority*.

KING JOHN, iii. 1.

The Cardinal makes no reply to the above abjuration.

No *Italian priest* shall tithe or toll in our dominions.

KING JOHN, iii. 1.

FAITH.

Oaths are straws, *men's faiths* are *wafer-cakes*.

HENRY V. ii. 3.

Play fast and loose with *faith*, so jest with Heaven.

KING JOHN, iii. 1.

ABSOLUTION.

Though you, and all the Kings of *Christendom*,
Are led so grossly by this *meddling priest*,

Dreading the curse that money may buy out,
 And by the merit of vile gold, dross, dust,
 Purchase *corrupted pardon* of a man,
 Who, in that sale, *sells pardon from himself*—
 Though you and all the rest so grossly led,
 This *juggling witchcraft*, with reverence cherish;
 Yet I alone, alone do me oppose
Against the Pope; and count *his* friends my foes.

KING JOHN, iii. 1.

DENUNCIATION.

We think it indispensable to give Cardinal Pandulph's excommunication of the King, in reply to the above speech of King John, denouncing the Pope.

Then, by the lawful power that I have,
 Thou shalt stand *cursed and excommunicate*;
 And blessed shall he be that doth *revolt*,
 From his *allegiance* to an heretic;
 And meritorious shall that hand be called,
Canonized, and worshipped as a saint,
 That takes away, by any secret course,
 Thy hateful life.

KING JOHN, iii. 1.

The original of the above denunciation led to the establishment of Magna Charta; for the barons, fearful that the King would be intimidated by the threat, forced him to sign the great charter of the land, the first words of which are:—" *The Church of England shall be free, and shall have her whole rights and liberties inviolable.*"

CHARACTER OF CARDINAL BEAUFORT, BISHOP OF
WINCHESTER.

What ! is my lord of Winchester installed
And called unto a *Cardinal's degree* ?
Then, I perceive, that will be verified,
Henry the Fifth did sometimes prophesy :
“ If once he come to be a *Cardinal*
He'll make his *cap* co-equal with the crown.”

1 HENRY VI. v. 1.

This *Cardinal* is more haughty than the devil.

1 HENRY VI. i. 3.

Oh, how this discord doth afflict my *soul* !
Can you, my lord of Winchester, behold
My sighs and tears, and will not once relent ?
Who should be pitiful if you are not ?
Or who should study to prefer a peace,
If *holy churchmen* take delight in broils ?

1 HENRY VI. iii. 1.

Arrogant Winchester, that haughty prelate,
Whom Henry, our late sovereign, ne'er could brook ;
Thou art *no friend to God*, or to the King.

1 HENRY VI. i. 3.

Name not *religion*, for thou lov'st the flesh,
And ne'er, throughout the year, to *church* thou go'st,
Except it be to pray against thy foes.

1 HENRY VI. i. 1.

Fie, Uncle Beaufort ! I have heard you preach,
That malice was a great and *grievous sin* ;

WORKS OF SHAKESPEARE.

And will you not maintain the thing you teach,
But prove a *chief offender* in the same ?

1 HENRY VI. iii. 1.

There's Beaufort, that regards *nor God nor King*,
Hath here distrained the Tower to his use.

1 HENRY VI. i. 3.

Under my feet I'll stamp the *Cardinal's hat*,
In spite of *Pope, or dignities of Church*.

1 HENRY VI. i. 3.

Presumptuous priest! this place commands my pa-
tience,

Or *thou* should'st find *thou* hast dishonored me.

Think not, although in writing I preferred

The manner of *thy* vile outrageous crimes,

That therefore I have forged, or am not able,

Verbatim, to rehearse the method of my pen :

No, prelate ; such is *thy* audacious wickedness,

Thy lewd, pestiferous, and dissentious pranks,

As very infants prattle of *thy* pride.

Thou art a most pernicious usurer,

Foward by nature, enemy to peace ;

Lascivious, wanton, more than well beseems

A man of *thy* profession and degree ;

And for thy treachery, what's more manifest ?

1 HENRY VI. iii. 1.

Let us watch the haughty *Cardinal*,

His insolence is more intolerable

Than all the princes in the land beside.

2 HENRY VI. i. 1.

PASSAGES EXTRACTED FROM THE

Oft have I seen the haughty *Cardinal*,
More like a soldier than a *man o' the church*,
As stout and proud as he were lord of all,
Swear like a ruffian.

2 HENRY VI. i. 1.

Now, by *God's Mother, priest*, I'll shave your crown for
this.

2 HENRY VI. ii. 1.

What, Cardinal, is your priesthood grown peremptory ?
Churchmen so hot ? good uncle, hide such malice.

2 HENRY VI. ii. 1.

Ambitious churchman ! leave to afflict my heart ;
Sorrow and grief have vanquished all my powers.

2 HENRY VI. ii. 1.

Gloster, thou'l answer this before *the Pope*.

Winchester goose ! I cry — a rope ! a rope !
Now beat them hence ; why do you let them stay ?
Thee I'll chase hence, thou *wolf in sheep's array* :
Out, tawney coats ! out, *scarlet hypocrite* !

1 HENRY VI. i. 3.

Now, Winchester will not submit, I trow,
Or be inferior to the proudest peer.
Humphrey of Gloster, thou shalt well perceive
That nor in birth, nor for authority,
The Bishop will be overborne by thee ;
Either I'll make thee stoop, and bend thy knee,
Or sack this country with a mutiny.

1 HENRY VI. v. 1.

WORKS OF SHAKESPEARE.

— York, and impious Beaufort, that *false priest*,
Have all limed bushes to betray thy wings.

2 HENRY VI. ii. 4.

Cardinal Beaufort is at point of death,

* * * *

Blaspheming God, and cursing men on earth,
And whispers to his pillow
The secrets of his *over-charged soul*.

2 HENRY VI. iii. 2.

Lord *Cardinal*, if thou think'st on *heaven's bliss*,
Hold up thy hand, make signal of *thy hope* :—
He dies, and makes no sign!

2 HENRY VI. iii. 3.

WOLSEY.

My surveyor is false — the o'er great *Cardinal*
Hath shewed him gold : — my life is spanned already.

HENRY VIII. i. 1.

The *Cardinal* is the end of this,

— The Commons

Hate him perniciously, and, o' my conscience,
Wish him ten fathoms deep. —

HENRY VIII. ii. 1.

— That *devil monk*
Hopkins, that made the mischief;
— That was he
That fed them with his *prophecies*. —

HENRY VIII. ii. 1.

This is the *Cardinal's* doing ; the *King Cardinal*,
That blind *priest* :—the King will know him one day.

HENRY VIII. ii. 2.

I love him not, nor fear him ; there's my creed ;
I knew him, and I know him ; so I leave him
To him that made him proud,—*the Pope*.

HENRY VIII. ii. 2.

— *Heaven* will one day open
The King's eyes, that so long have slept upon
This bold, bad, man.

HENRY VIII. ii. 2.

— I must tell you,
You tender more your person's honor, than
Your high profession *spiritual*.

HENRY VIII. ii. 4.

These *Cardinals* trifle with me : I abhor
This dilatory sloth, and *tricks of Rome*.

HENRY VIII. ii. 4.

Is this your *christian* counsel ? out upon ye !
Holy men I thought ye,
But *cardinal sins*, and hollow hearts, I fear ye.

HENRY VIII. iii. 2.

This paper has undone me : 'Tis the account
Of all that world of wealth I've drawn together
For mine own ends : indeed to gain the *popedom*,
And fee my friends *in Rome*.

HENRY VIII. iii. 2.

Thou art a *proud traitor, priest!*

HENRY VIII. iii. 2.

I'll startle you,
Worse than the sacring bell, when the brown wench
Lay kissing in your arms, *Lord Cardinal.*

HENRY VIII. iii. 2.

In all you writ to *Rome*, or else
To foreign princes,—“*Ego et Rex meus*”
Was still inscrib'd :— in which you brought the King
To be your servant.

HENRY VIII. iii. 2.

Out of mere ambition, you have caus'd
Your *holy hat* to be stamp'd on the King's coin.

HENRY VIII. iii. 2.

Now, if you can blush, and cry guilty, *Cardinal*,
You'll shew a little honesty.—

HENRY VIII. iii. 2.

If we did think
His contemplations were above the earth,
And fixed on *spiritual* objects ; he should still
Dwell in his musings ; but I am afraid
His thinkings are below the moon ; not worth
His serious considering.—

HENRY VIII. iii. 2.

Woe upon ye, and such false professors !

HENRY VIII. iii. 2.

He was a man
 Of an unbounded stomach, ever ranking
 Himself with princes. I' the presence
 He would say untruths ; and be ever double,
 Both in his words and meaning :
 Of his own body *he was ill*, and gave
 The *clergy ill example*.

HENRY VIII. iii. 2.

By my soul,
 Your long coat, *priest*, protects you : thou should'st feel
 My sword i' the life-blood of thee else. My lords,
 Can ye endure this arrogance,
 And from *this fellow* ?

HENRY VIII. iii. 4.

Love and meekness, lord,
 Become a churchman better than ambition :
 Win straying souls with modesty again,
 Cast none away.

HENRY VIII. v. 4.

Stand back, thou manifest conspirator :
 Thou, that contrived'st to murder our dead lord !
 Thou, that giv'st *whores indulgences to sin* !
 I'll canvass thee in thy broad *Cardinal's hat*,
 If thou proceed'st in this thy insolence.

1 HENRY VI. i. 3.

What ! talking *with a priest*, Lord Chamberlain ?
 Your friends at Pomfret they do need *the priest* :
 Your honour hath no shriving work in hand.

RICHARD III. iii. 2.

I know that thou art *religious*,
And hast a thing within thee called conscience,
With twenty *popish tricks and ceremonies*,
Which I have seen thee careful to observe :
Therefore I urge *thy oath* ; for that I know
An idiot holds his bauble *for a God*,
And keeps the oath, which by *that God* he swears ;
To that I'll urge him : — therefore thou shalt vow
By that *same God*, *what God soe'er it be*,
That *thou ador'st and hast in reverence*.

TITUS ANDRONICUS, v. 1.

From the foregoing extracts it is presumed, that every mind capable of judging will be fully convinced that *Shakespeare* was not a *papist* ; and it must be borne in mind, that the evidence in proof thereof is given by himself; a testimony more powerful than the arguments of commentators.

No *papist* would have been inclined, or would have dared to have put into the mouths of his *Dramatis Personæ*, such expressions, *counter to papacy*, as are presented in these extracts.

We will now proceed to show, by demonstration similar to the preceding, viz : *his own writings*, that he was a true and worthy member of the *Reformed Church of England.*

This we do by placing, in juxtaposition with his own religious sentences, corresponding passages from *Holy Writ*; thereby proving how versed he was in the Scriptures, as exemplified by the similitude of his religious sentences to the passages drawn from the *Bible, and the Liturgy of the Church of England.*

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare,

ABEL.

Sluic'd out his innocent soul through streams of blood :
Which blood, like sacrificing *Abel's*, cries
* * * * * for justice.

RICHARD II. i. 1.

This be Damascus, be thou cursed Cain,
To sly thy brother *Abel*.

1 HENRY VI. i. 3.

ABILITY.

The force of his own *merit* makes his way,
A gift that *Heaven* gives for him. HENRY VIII. i. 1.

ABRAHAM.

O Father *Abraham*, what these christians are !

MERCHANT OF VENICE, i. 3.

Sweet peace conduct his sweet soul to the bosom
Of good old *Abraham* ! RICHARD II. iv. 1.

The sons of Edward sleep in *Abraham's* bosom.

RICHARD III. iv. 3.

ACCOUNT.

No reckoning made, but sent to my *account*,
With all my imperfections on my head.

HAMLET, i. 5.

And, how his *audit* stands, who knows, save *Heaven* ?

HAMLET, iii. 3.

Holy Writ.

ABEL.

Upon you may come all the righteous blood shed upon the earth ; from the blood of righteous *Abel* unto the blood of Zacharias whom ye slew. MATTHEW, xxiii.

And *the Lord* said, What hast thou done ? the voice of thy brother's blood crieth unto me from the ground ; and now art thou cursed from the earth !

GENESIS, iv.

ABILITY.

If any man minister, let him do it as of the *ability* which God giveth. 1 PETER, iv.

ABRAHAM.

Though *Abraham* be ignorant of us, *Thou, O Lord,* art *our Father, our Redeemer !* ISAIAH, lxiii.

Ye shall see *Abraham*, in the *kingdom of God !*

LUKE, xiii.

And he was carried, by the angels, into *Abraham's bosom.* LUKE, xvi.

ACCOUNT.

Every one of us shall give *account* of himself to *God !*

ROMANS, xiv.

They shall give *account* to Him, that is ready to judge the quick and the dead !

1 PETER, iv.

Shakespeare,

ACCOUNT—(continued).

What I speak,
My body shall make good upon this earth,
Or my *divine soul answer it in heaven.*

RICHARD II. i. 1.

ACTIONS.

To give us warrant from the hand of *Heaven* ;
And on our *actions* set the name of right,
With *holy breath.*

KING JOHN, v. 2.

ADAM.

Consideration, like an angel, came,
And whipp'd the offending *Adam* out of him,
Leaving his body as a Paradise.

HENRY V. i. 1.

I would not marry her, though she were endowed
with all that *Adam* had left him before he transgressed.

MUCH ADO ABOUT NOTHING, ii. 1.

Here feel we but the penalty of *Adam*.

AS YOU LIKE IT, ii. 1.

AFFLICTION.

Had it pleas'd *Heaven*
To try me with *affliction*,
I should have found, in some part of my *soul*,
A drop of patience.

OTHELLO, iv. 2.

Holy Writ.

ACCOUNT—(*continued*).

I say unto you, Every idle word that men shall speak, they shall give *account* thereof in the *day of judgment*.

MATTHEW, xii.

ACTIONS.

The Lord is a God of knowledge, and by him *actions* are weighed.

1 SAMUEL, ii.

ADAM.

O merciful God! grant that the old *Adam* in these persons may be so buried, that the new man may be raised up in them.

LITURGY, BAPTISM.

If I covered my transgressions as *Adam*, by hiding mine iniquity in my bosom.

JOB, xxxi.

The *Lord God* sent *Adam* forth from the *Garden of Eden*, to till the ground.

GENESIS, iii.

AFFLICTION.

And when we cried unto the *Lord God of our fathers*, the *Lord* heard our voice, and looked on our *affliction*, and our labour, and our oppression.

DEUTERONOMY, xxvi.

Shakespeare,

ALTAR.

Her grace rose, and with modest paces
Came to the *altar*: where she kneel'd, and, saint-like,
Cast her fair eyes to *heaven*, and *pray'd devoutly*.

HENRY VIII. iv. 1.

AMEN.

Now I pray *God — Amen!*

HENRY VIII. ii. 3.

God save the King! — Will no man say *Amen*?
Am I both priest and clerk? — Well then, *Amen*!

RICHARD II. iv. 1.

One cried *God bless us!* and *Amen!* the other.

* * * * *

I could not say *Amen*
When they did say *God bless us.* —

* * * * *

But wherefore could I not pronounce *Amen*?
I had most need of *blessing*.

MACBETH, ii 2.

AMENDS.

Now, Lord, be thanked for my good *amends*!

TAMING OF THE SHREW (Inducion).

God amend us, God amend! we are much out o' the
way.

LOVE'S LABOR'S LOST, iv. 3.

WITH CORRESPONDING PASSAGES FROM

Holy Writ.

ALTAR.

He said unto *Judah*, Ye shall *worship* before this
altar in Jerusalem.

2 KINGS, xviii.

AMEN.

O Lord! be merciful unto me, and raise me up !
Blessed be the Lord God of Israel, from everlasting to
everlasting ! *Amen*, and *Amen* !

PSALM xli.

Blow ye with the trumpet, and say, *God save King Solomon* ! And Benaiah, the son of Jehoiada, answered and said, *Amen* !

1 KINGS, i.

Praise ye the Lord ! blessed are they that keep his
judgments ! Blessed be the *Lord God of Israel* ! and let all the people say *Amen* !

PSALM cvi.

AMENDS.

And he shall make *amends* for the harm that he hath done.

LEVITICUS, v.

Thus saith the *Lord of Hosts, the God of Israel*,
Amend your ways.

JEREMIAH, vii.

Shakespeare,

AMBITION.

That *spirit* of his,
In aspiration, lifts him from the earth.

TROILUS AND CRESSIDA, iv. 5.

Fling away *ambition*,
By that sin fell the *angels*: how can man, then,
The image of *his Maker*, hope to win by it?

HENRY VIII. iii. 2.

ANGEL.

And her *immortal* part with *angels* lives.

ROMEO AND JULIET, v. 1.

I tell thee, churlish priest,
A minist'ring angel shall my sister be,
When thou liest howling.

HAMLET, v. 1.

With *angel-like* perfection.

TWO GENTLEMEN OF VERONA, ii. 4.

If *angels* fight,

Weak men must fall, for *Heaven* still guards the right.

RICHARD II. iii. 2.

ANT.

We'll set thee to school to an *ant*, to teach thee there's
no labouring in the winter.

KING LEAR, ii. 4.

Holy Writ.

AMBITION.

Humble yourselves under the *mighty hand of God*,
that *He* may exalt you in due time.

1 PETER, v.

The loftiness of man shall be bowed down, and the
haughtiness of men shall be made low.

ISAIAH, ii.

ANGEL.

He shall give *His angels* charge over thee ; to keep
thee in all thy ways.

PSALM xcii.

Of the *angels* *He* saith, Who maketh *His angels spirits*.
Are they not all *ministering spirits*, sent forth to minister
for them who shall be *heirs of salvation* ?

HEBREWS, i.

Wise, according to the wisdom of an *angel of God*.

2 SAMUEL, xiv.

Bless the Lord, ye His angels, that excel in strength,
that do *His Commandments* ! — As for man, his days are
as grass : as a flower of the field, so he flourisheth.

PSALM ciii.

ANT.

The *ants* are a people not strong, yet they prepare
their meat in the summer.

PROVERBS, xxx.

Shakespeare,

ANSWER.

By the *eternal God!* whose *name* and *power*
Thou tremblest at, *answer* that I shall ask !

2 HENRY VI. i. 4.

APPEAL. (PRAYER.)

But this lies all within the will of *God*,
To whom I do *appeal* !

HENRY V. i. 2.

For we have now no thought in us, but France,
Save those to *God*.

HENRY V. i. 2.

APPEASE.

O God! if my deep prayers cannot *appease* *Thee*,
But *Thou* wilt be aveng'd on my misdeeds,
Yet execute *Thy* wrath on me alone !

RICHARD III. i. 4.

ARK.

There is, sure, another *flood* toward, and these couples
are coming to the *ark* !

AS YOU LIKE IT, v. 4.

ARMOUR.

To reach at victory above my head,
Add proof unto mine *armour* with thy prayers ;
And with thy blessings steel my lance's point.

RICHARD II. i. 3.

Holy Writ.

ANSWER.

The *baptism of John*, was it from *Heaven*, or of men? — Answer me.

MARK, xi.

APPEAL. (PRAYER.)

Yet have thou respect unto the *prayer* of *Thy* servant, *O Lord my God!* to hearken unto the cry and to the *prayer* which *Thy* servant prayeth before *Thee* this day!

1 KINGS, viii.

APPEASE.

Then thou shalt remember thy ways, and be ashamed; and thou shalt know that *I am the Lord*: that thou mayest remember and be confounded, when *I am pacified* towards thee for all that thou hast done.

EZEKIEL, xvi.

ARK.

There went in two and two unto *Noah* into the *ark*, the male and the female, as *God* had commanded *Noah*.

GENESIS, vii.

ARMOUR.

When a stronger than he shall come upon him and overcome him, he taketh from him all his *armour* wherein he trusted.

ST. LUKE, xi.

Shakespeare,

ARMS.

What stronger breast-plate than a heart untainted ?
 Thrice is he *arm'd*, that hath his quarrel just,
 And he but naked, though lock'd up in steel,
 Whose conscience with injustice is corrupted !

2 HENRY VI. iii. 2.

BABES.

He that of greatest works is finisher,
 Oft does them by the weakest minister ;
 So *Holy Writ* in *babes* hath judgment shewn,
 When *judges* have been *babes*.

ALL'S WELL THAT ENDS WELL, ii. 1.

BAPTISM.

And we will hear, note, and believe in heart,
 That what you speak is, in your conscience, wash'd
 As pure as *sin* with *baptism*.

HENRY V. i. 2.

There is a fair young maid, that yet wants *baptism*.

HENRY VIII. v. 2.

BARABBAS.

I have a daughter :
 Would any of the stock of *Barabbas*
 Had been her husband, rather than a *christian* ?

MERCHANT OF VENICE, iv. 1.

Holy Writ.

ARMS.

He put on righteousness as a breast-plate, and an helmet of salvation upon his head.

ISAIAH, lix.

My righteousness is near, and mine *arms* shall judge the people. The isles shall wait upon me, and on my arm shall they trust.

ISAIAH, li.

BABES.

Behold, the *Lord of Hosts* doth take away from *Jerusalem* and from *Judah* the stay and the staff: the mighty man, the judge, the prophet, the prudent, and the ancient.

* * * * *

And *I will* give children to be their *princes*, and *babes* shall rule over them.

ISAIAH, iii.

BAPTISM.

And now, why tarriest thou? arise and be *baptized*, and wash away thy sins: calling on the name of the *Lord*.

ACTS, xxii.

And a certain woman named Lydia was *baptized*; and her household.

ACTS, xvi

BARABBAS.

The chief priests and elders persuaded the multitude that they should ask *Barabbas*, and destroy *Jesus*.

MATTHEW, xxvii.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare,

BASAN.

O that I were
Upon the hill of *Basan*, to outrun
The horned herd !

ANTONY AND CLEOPATRA, iii. 11.

BELIEVE.

Before my *God*, I might not this *believe*,
Without the sensible and true avouch
Of mine own eyes.

HAMLET, i. 1.

BEELZEBUB.

Truly he holds *Beelzebub* at the stave's end, as well
as a man in his case may do.

TWELFTH NIGHT, v. 1.

Who's there, i' the name of *Beelzebub* ?

MACBETH, ii. 3.

BETRAY.

O, then my best blood turn
To an infected jelly ; and my name
Be yok'd with his, that did *betray the Best* !

WINTER'S TALE, i. 2.

Holy Writ.

BASAN.

As the Hill of *Basan*, so is *God's Hill*: even an high hill as the Hill of *Basan*.

PSALM lxviii.

Many oxen are come about me: fat bulls of *Basan* close me in on every side

PSALM xxii.

Lift up thy voice in *Basan*.

JEREMIAH, xxii.

BELIEVE.

Then said *Jesus* unto him, Except ye see signs and wonders, ye will not *believe*.

JOHN, iv.

BEELZEBUB.

Ye say that I cast out devils through *Beelzebub*; and if I by *Beelzebub* cast out devils, by whom do your sons cast them out?

LUKE, xi.

BETRAY.

And *Jesus* said, Woe to that man by whom the *Son of Man* is *betrayed*! good were it for that man if he had never been born!

MARK, xiv.

Shakespeare,

BEWITCH.

Look to it, lords ; let not his smoothing words
Bewitch your hearts : be wise, and circumspect.
 What, though the common people favour him !

2 HENRY VI. i. 1.

I will counterfeit the *bewitchment* of some popular man.
 CORIOLANUS, ii. 3.

Pray God, he be not *bewitch'd* !

TWELFTH NIGHT, iii. 4.

Heavens grant that Warwick's words *bewitch* him not.
 3 HENRY VI. iii. 3.

BIRTH OF OUR SAVIOUR.

Some say, that ever 'gainst that season comes,
 Wherein *our Saviour's birth* is celebrated,
 This bird of dawning singeth all night long,
 So *hallowed*, and so *gracious*, is the *time*.

HAMLET, i. 1.

BLESSING.

God's benison go with you !

MACBETH, ii. 4.

The bounty and the *benison of Heaven*,
 To boot, and boot.

KING LEAR, iv. 6.

Holy Writ.

BEWITCH.

But there was a certain man, called *Simon*, which beforetime in the same city used *sorcery*, and *bewitched* the people of Samaria.

ACTS, viii.

O foolish Galatians ! who hath *bewitched* you, that ye should not obey the truth ?

GALATIANS, iii.

To him they had regard, because that of long time he had *bewitched* them with sorceries.

ACTS, viii.

BIRTH OF OUR SAVIOUR.

Now, when *Jesus was born* in *Bethlehem of Judea*, in the days of Herod the King, behold, there came wise men from the east to *Jerusalem*, saying, Where is *He* that is *born King of the Jews*? for we have seen *His star* in the east, and are come to *worship Him*.

MATTHEW, ii.

BLESSING.

Blessed is the man that feareth the *Lord*! the generation of the upright shall be *blessed*.

PSALM cxii.

He will *bless* them that fear the *Lord*, both small and great.

PSALM cxv.

Shakespeare,

BLESSING—(*continued*).

The *God of Heaven* both now and ever *bless her!*

HENRY VIII. v. 2.

The *Heavens* have *bless'd* you with a goodly son,
To be your comforter.

RICHARD III. i. 3.

BLINDNESS—(MENTAL).

Hast thou that *holy* feeling in thy *soul*,
To counsel me to make my peace with *God* ;
And art thou yet to thine own *soul* so *blind*,
That thou wilt war with *God* by murdering me ?

RICHARD III. i. 4.

BLOOD.

Whose maiden *blood*, thus rigorously effus'd,
Will cry for vengeance at the *gates of Heaven*.

1 HENRY VI. v. 4.

I am in *blood*

Stept in so far, that should I wade no more,
Returning were as tedious as go o'er.

MACBETH, iii. 4.

BOUNDS.

There's nothing, situate under *Heaven's eye*,
But hath *His bound*, in earth, in sea, in sky.

COMEDY OF ERRORS, ii. 1.

Holy Writ.

BLESSING—(*continued*).

Then *Saul* said to *David*, *Blessed* be thou, my son David!

1 SAMUEL, xxvi.

And *David* sent to comfort Hanun, for his father.

2 SAMUEL, x.

BLINDNESS—(MENTAL).

Having the understanding darkened, being alienated from the *life of God*, through the ignorance that is in them, because of the *blindness* of their heart.

EPHESIANS, iv.

BLOOD.

Shed not innocent *blood*.

JEREMIAH, vii.

Whoso sheddeth man's *blood*, by man shall his *blood* be shed.

GENESIS, ix.

O Lord, holy and true! Dost Thou not judge and avenge our blood on them that dwell on the earth?

REVELATION, vi.

BOUNDS.

He hath compassed the waters with bounds, until the day and night come to an end.

JOB, xxvi.

Shakespeare,

BOOK OF LIFE.

If ever I were traitor,
My name be blotted from the *Book of Life*,
And I from *Heaven* banish'd, as from hence.

RICHARD II. i. 3.

If thy offences were upon record,
Would it not shame thee to read a lecture
Of them ?

* * * * *

Mark'd with a blot, damn'd in the *Book of Heaven*.

RICHARD II. iv. 1.

BOW THE KNEE.

Rather let my head
Stoop to the block, than these *knees bow* to any,
Save to the *God of Heaven*, and to my king.

2 HENRY VI. iv. 1.

On my *knee*
I give *Heaven* thanks, I was not like to thee.

KING JOHN, i. 1.

Help, *angels*, make assay !
Bow, stubborn *knees* ! and, heart, with strings of steel,
Be soft as sinews of the new-born babe. HAMLET, iii. 3.

CAIN.

With *Cain* go wander through the shade of night,
And never shew thy head by day nor light.

RICHARD II. v. 6.

WITH CORRESPONDING PASSAGES FROM

Holy Writ.

BOOK OF LIFE.

If any man shall take away from the words of the *book of this prophecy*, *God* shall take away his part out of the *Book of Life*.

REVELATION, xxii.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the *Book of Life*.

REVELATION, iii.

BOW THE KNEE.

Thus saith the *Lord* that created the *Heavens*; *God Himself* that formed the earth and made it: Look unto *Me*, all the ends of the earth, for *I am God*, and there is *none else*; and unto *Me* *every knee shall bow*, every tongue shall swear!

ISAIAH, xlvi.

For it is written, As *I live*, saith the *Lord*, *every knee shall bow to Me*, and every tongue shall confess to *God*!

ROMANS, xiv.

And they cried before him, *Bow the knee.*

GENESIS, xli.

CAIN.

Behold, *Thou* hast driven me out this day from the face of the earth; and from *Thy face* shall I be hid; and I shall be a fugitive and a vagabond in the earth.

GENESIS, iv.

Shakespeare,

CAMEL.

It is as hard to come, as for a *camel*
To thread the postern of a needle's eye.

RICHARD II. v. 5.

CAUSE.

God befriend us, as our *cause* is just.

1 HENRY IV. v. 1.

CHRIST.

Many a time hath banish'd Norfolk fought
For *Jesu Christ*: in glorious *christian* field
Streaming the ensign of the *christian cross*,
Against black pagans, Turks, and Saracens.

RICHARD II. iv. 1.

It hath been taught us from the primal state,
That *He* which *is*, was wish'd until *He* were.

ANTONY AND CLEOPATRA, i. 4.

And there, at Venice, gave
His body to that pleasant country's earth,
And his pure *soul* unto his captain, *Christ*,
Under whose colors he had fought so long.

RICHARD II. iv. 1.

Holy Writ.

CAMEL.

And again I say unto you, It is easier for a *camel* to go through the eye of a needle, than for a rich man to enter into the *kingdom of God*.

MATTHEW, xix.

CAUSE.

I would seek unto *God*; and unto *God* would I commit my *cause*.

JOE, v.

CHRIST.

He that loseth his life for *My sake*, shall find it: whosoever shall deny *Me* before men, him will *I* also deny before *My Father* which is in *Heaven*.

MATTHEW, x.

The *Lord Himself* shall give you a sign:—Behold, *a virgin* shall conceive, and bear *a son*, and shall call *his name Immanuel*.

ISAIAH, vii.

Be strong in the *grace* that is in *Christ Jesus*: endure hardness, as a good soldier of *Jesus Christ*.

2 TIMOTHY, ii.

Behold, *God himself* is with us for our Captain.

2 CHRONICLES, xiii.

Shakespeare,CHRIST—(*continued*).

And, were these inward wars once out of hand,
We would, dear lords, unto the *Holy Land*.

2 HENRY IV. iii. 1.

As far as to the *sepulchre of Christ*,
(Whose soldier now, under whose *blessed cross*
We are impressed and engag'd to fight) ;
To chase these pagans, in those *holy fields*,
Over whose acres walk'd those *blessed feet*,
Which, fourteen hundred years ago, were nail'd
For our advantage, on the *bitter cross*.

1 HENRY IV. i. 1.

And my name
Be yok'd with his that did betray *the Best* !

WINTER'S TALE, i. 2.

Now, by the *death of Him that died for all*,

* * * * *

Wherfore weeps Warwick, my valiant son ?

2 HENRY VI. i. 1.

Holy Writ.

CHRIST—(continued).

And *Jesus* went about all Galilee, teaching in their synagogues, and preaching the *gospel* of the *kingdom*; and *His* fame went through all Syria; and there followed *Him* great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

MATTHEW, iv.

And *Jesus*, going up to *Jerusalem*, took the twelve disciples apart in the way, and said unto them, Behold, we go up to *Jerusalem*; and the *Son of Man* shall be betrayed unto the chief priests and unto the scribes; and they shall condemn *Him to death*; and shall deliver *Him* to the Gentiles to mock, and to scourge, and to crucify *Him*; and the third day *He* shall rise again.

MATTHEW, xx.

And they crucified *Him*: *He* rose again the third day, and *He* appeared unto *His* disciples in Galilee, and spake unto them, saying, All power is given unto *Me* in *heaven* and in earth: go ye, therefore, and teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*: teaching them to observe all things whatsoever *I* have commanded you; and lo! *I* am with you alway, even unto the end of the world. Amen.

MATTHEW.

Shakespeare,

CHRISTIAN.

We trifle time away ; I long
To have this young one made a *christian*.

HENRY VIII. v. 2.

Now, as I am a *christian*, answer me.

COMEDY OF ERRORS, i. 2.

I hate him, for he is a *christian*.

MERCHANT OF VENICE, i. 3.

I shall be saved by my husband : he has made me a
christian.

MERCHANT OF VENICE, iii. 5.

CHARGE.

Heaven, lay not my transgression to my *charge* !

KING JOHN, i. 1.

CHERUBIM.

O ! a *cherubim*

Thou wast that did preserve me : thou didst smile,
Infused with a fortitude from *Heaven*.

TEMPEST, i. 2.

CHURCH.

The King is full of grace and fair regard,
And a true lover of the *holy church*.

HENRY V. i. 1.

How much are we bound to *Heaven*
In daily thanks, that gave us such a prince ;
Not only good and wise, but most *religious* :
One that, in all obedience, makes the *church*
The chief aim of his honour. HENRY VIII. v. 2.

Holy Writ.

CHRISTIAN.

Then Agrippa said unto Paul, Almost thou persuadest me to be a *christian*. Acts, xxvi.

Yet, if any man suffer as a *christian*, let him not be ashamed, but let him glorify *God* on this behalf.

1 PETER, iv.

And it came to pass, that a whole year they assembled themselves with the church, and taught much people ; and the disciples were called *christians* first in Antioch. Acts, xi.

CHARGE.

Lord, lay not this sin to their *charge*.

Acts, vii.

CHERUBIM.

O Lord of Hosts, that dwellest between the *cherubims*, *Thou* art the *God*, even *Thou* alone !

ISAIAH, xxxvii.

The Lord reigneth ; *He* sitteth between the *cherubims* : let the earth be moved !

PSALM xcix.

CHURCH.

Christ is the Head of the *church* ; and *He* is the Saviour of the body.. * * *Christ* loved the *church*, and gave *Himself* for it, that *He* might present it to *Himself* a glorious *church*, *holy* and without blemish.

EPHESIANS, v.

Shakespeare,

COMFORT.

— that *comfort* comes too late ;
 'Tis like a pardon after execution :
 Now I am past all *comfort* here — but *prayers*.
 HENRY VIII. iv. 2.

Comfort's in H'aven, and we are on the earth.

RICHARD II. ii. 2.

My *comfort* is, that *Heaven* will take our *souls*.

RICHARD II. iii. 1.

I conjure thee, as thou believ'st
 There is another *comfort* than this world,
 That thou neglect me not.

MEASURE FOR MEASURE, v. 1.

I will keep her ignorant of her good,
 To make her *heavenly comforts* of despair.

MEASURE FOR MEASURE, iv. 3.

— of *comfort* no man speak :
 Let's talk of graves, of worms, and epitaphs.

RICHARD II. iii. 2.

God comfort him in this necessity !

1 HENRY VI. iv. 3.

WITH CORRESPONDING PASSAGES FROM

Holy Writ.

COMFORT.

Thou hast caused me to put my trust in *Thy* word ;
the same is my *comfort* in my trouble.

• S,

Let *Thy* merciful kindness be for my *comfort*.

PSALM cxix.

God is in Heaven, and thou upon earth.

ECCLESIASTES, v.

I remembered thine everlasting *judgment*, *O Lord*,
and received *comfort*.

PSALM cxix.

Thy mercy, *O Lord*, held me up ! *Thy comforts* have
refreshed my *soul*.

PSALM xciv.

Blessed be God, the Father of mercies, and the *God* of
all *comfort*, who *comforteth* us in all our tribulation, that
we may be able to *comfort* them which are in any
trouble, by the *comfort* wherewith we ourselves are
comforted of God. 2 CORINTHIANS, i.

Are not my days few ? Cease, then, and let me
alone, that I may take *comfort* a little before I go, even
to the land of darkness and the shadow of *death*.

JOB, x.

Comfort ye, *comfort ye* my people, saith your *God*.

ISAIAH, xl.

Shakespeare,

COMMANDMENTS.

Obey thy parents ; keep thy word justly ; swear not ;
coimmit not with man's sworn spouse ; set not thy sweet
heart on proud array.

KING LEAR, iii. 4.

Thou shalt not steal.

MEASURE FOR MEASURE, i. 2.

CONSCIENCE.

The worm of *conscience* still be-gnaw thy soul !

RICHARD III. i. 3.

I'll haunt thee like a wicked *conscience* still.

TROILUS AND CRESSIDA, v. 11.

With *God*, her *conscience*, and these bars against me.

RICHARD III. i. 2.

I feel within me a peace above all earthly dignities,
A still and quiet *conscience*.

HENRY VIII. iii. 2.

CONTEMPLATION.

If we did think
His *contemplation* were above the earth,
And fix'd on *spiritual* object, he should still
Dwell in his *musings*. HENRY VIII. iii. 2.

WITH CORRESPONDING PASSAGES FROM

Holy Writ.

COMMANDMENTS.

And Moses was with the *Lord* forty days and forty nights ; and he wrote upon the tables the words of the covenant, the ten *commandments* ; and he gave in *commandment* to the children of Israel all that the *Lord* had spoken.

EXODUS, xxxiv.

Your eyes have seen all the great acts of the *Lord*, therefore shall ye keep all the *commandments*.

DEUTERONOMY, xi.

CONSCIENCE.

Their mind and *conscience* is defiled.

TITUS, i.

And they which heard it, being convicted by their own *conscience*, went out one by one.

JOHN, viii.

Their *conscience* also bearing witness, and their thoughts the meanwhile accusing.

ROMANS, ii.

For our rejoicing is this,— the testimony of our *conscience*.

2 CORINTHIANS, i.

CONTEMPLATION.

Hear my *prayer*, *O Lord!* give ear to my supplications : I remember the days of old ; I meditate on all *Thy* works : I muse on the works of *Thy* hands.

PSALM cxliii.

Shakespeare,

COMMANDER.

We'll do thee homage, and be rul'd by thee,
Love thee as our *commander*, and our king.

TWO GENTLEMEN OF VERONA, iv. 1.

CORRECTION.

This sorrow's heavenly ;
It *strikes* where it doth love. OTHELLO, v. 2.

Since *correction* lieth in those hands,
Which made the fault, that we cannot correct,
Put we our quarrel to the *will of Heaven*.

RICHARD II. i. 2.

CRIME.

If you bethink yourself of any *crime*,
Unreconcil'd as yet to *Heaven* and *grace*,
Solicit for it straight.

OTHELLO, v. 2.

CROWN.

Not to-day, *O Lord* !
O, not to-day ! think not upon the fault
My father made in compassing the *crown*. HENRY V. iv. 1.

Ere the next *Ascension-day*, at noon,
Your highness should deliver up your *crown*.

KING JOHN, iv. 2.

Our *holy lives* must win a *new world's crown*,
Which, our profane hours here, have stricken down.

RICHARD II. v. 1.

WITH CORRESPONDING PASSAGES FROM

Holy Writ.

COMMANDER.

I have given him for a leader and *commander* to the people.

ISAIAH, lv.

CORRECTION.

Whom the *Lord* loveth, *He correcteth.*

PROVERBS, iii.

Behold, happy is the man whom *God correcteth.*

JOB, v.

CRIME.

This is an heinous *crime*, it is an iniquity to be punished by the judges ; what then shall I do when *God* riseth up ? when *He* visiteth, what shall I answer *Him* ?

JOB, xxxi.

CROWN.

And he took their King's *crown* from off his head : and it was set on *David's* head.

2 SAMUEL, xii.

Thus saith the *Lord God* ; Remove the *diadem*, and take off the *crown*.

EZEKIEL, xxi.

Thou hast made void the covenant of *Thy* servant, *Thou* hast profaned his *crown*.

PSALM lxxxix.

Now they do this to obtain a corruptible *crown*, but we an incorruptible.

1 CORINTHIANS, ix.

Shakespeare,

CRUEL.

I, that am *cruel*, am yet merciful.

OTHELLO, v. 2.

You must not dare, for shame, to talk of mercy.

HENRY V. ii. 2.

CURSES.

Their *curses* now
Live where their prayers did. HENRY VIII. i. 2.

Can *curses* pierce the clouds, and enter *Heaven*?
RICHARD III. i. 3.

DAMNATION.

If thou dost slander her, and torture me,
Never *pray* more ; abandon all remorse ;
Do deeds to make *Heaven* weep, all earth amaz'd ;
For nothing canst thou to *damnation* add,
Greater than that ! OTHELLO, iii. 3.

O ! when the last account 'twixt *Heaven* and earth
Is to be made, then shall this hand and seal
Witness against us to *damnation*.

KING JOHN, iv. 2.

DEATH.

We cannot hold *mortality's* strong hand.

* * * * *

Have I commandment on the pulse of life ?

KING JOHN, iv. 2.

Holy Writ.

CRUEL.

The tender mercies of the wicked are *cruel*.

PROVERBS, xii.

They are *cruel*, and have no mercy.

JEREMIAH, vi.

CURSES.

It shall come to pass, if thou wilt not hearken unto the voice of the *Lord thy God*, to observe to do all *His commandments* and *His statutes*, that all *curse*s shall come upon thee, and overtake thee.

DEUTERONOMY, xxviii.

DAMNATION.

Then, in the audience of all the people, *He* said unto *His* disciples, Beware of the Scribes, which devour widows' houses, and for a shew make long *prayers*: the same shall receive greater *damnation*.

LUKE, xx.

Whosoever resisteth the *power*, resisteth the *ordinance* of *God*; and they that resist shall receive to themselves *damnation*.

ROMANS, xiii.

DEATH.

The hand of the *Lord* hath wrought this, in *Whose* hand is the *soul* of every living thing, and the breath of all mankind.

JOB, xii.

Shakespeare,

DEATH—(*continued*).

The dread of something after *death*
Makes us rather bear those ills we have,
Than fly to others that we know not of.

HAMLET, iii. 1.

My joy is *death*!
Death, at whose name I oft have been afear'd,
Because I wish'd this world's eternity!

2 HENRY VI. ii. 4.

All, that live, must *die*,
Passing through nature to *eternity*.

HAMLET, i. 2.

Ah! what a sign it is of evil life,
When *death's* approach is seen so terrible.

2 HENRY VI. iii. 3.

'Tis a vile thing to *die*,
When men are unprepar'd, and look not for it.

RICHARD III. 2.

Th' unguided days that you shall look upon
When I am *sleeping* with my ancestors.

2 HENRY IV. iv. 4.

Make of your *prayers* one sweet sacrifice,
And lift my *soul* to *Heaven*.

* * * * *

Heaven has an end in all: *the last hour*
Of my long weary life is come upon me.

HENRY VIII. ii. 1.

Holy Writ.

DEATH—(*continued*).

If a man live many years, and rejoice in them all ; yet let him remember *the days of darkness*, for they shall be many.

ECCLESIASTES, xi.

Wherefore is light given to him that is in misery, and life unto the bitter in *soul* ; which long for *death*, but it cometh not,—which are glad when they can find the *grave* ?

JOB, iii.

As *sin* hath reigned unto *death*, even so might grace reign through righteousness unto *eternal life*.

ROMANS, v.

And now my *soul* is poured out upon me : the days of affliction have taken hold upon me ; for I know that *Thou* wilt bring me to *death*, and to the house appointed for all living.

JOB, xxx.

So *David slept* with his fathers, and was buried in the city of *David*.

1 KINGS, ii.

Let me die the *death* of the *righteous*, and let my *last end* be like his.

NUMBERS, xxiii.

Shakespeare,

DEVOTION.

Let never day nor night *unhallow'd* pass,
But still remember what the *Lord* hath done.

2 HENRY VI. ii. 1.

DEW—(OF HEAVEN).

The benediction of these covering *Heavens*
Fall on their heads like *dew*!

CYMBELINE, v. 5.

The *dews of Heaven* fall thick in blessings on her!

HENRY VIII. iv. 2.

DIE.

Now, quiet *soul*, depart when *Heaven* shall please ;
What is the trust or strength of foolish man ?
E'en Kings and mightiest potentates must *die*,
For that's the end of human misery.

1 HENRY VI. iii. 2.

DIVINITY—(SPIRIT OF).

Our indiscretion sometimes serves us well,
* * * * and that should teach us
There's a *divinity* that shapes our ends,
Rough-hew them how we will.

HAMLET, v. 2.

Holy Writ.

DEVOTION.

I thank *God*, whom I serve from my forefathers, with pure conscience, that without ceasing I have remembrance of *thee* in my *prayers* night and day.

2 TIMOTHY, i.

DEW—(OF HEAVEN).

The fountain of Jacob shall be upon a land of corn and wine ; also his *Heavens* shall drop down *dew*.

DEUTERONOMY, xxxiii.

The seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the *Heavens* shall give their *dew*.

ZECHARIAH, viii.

DIE.

To every thing there is a season, and a time to every purpose under *Heaven* : a time to be born, and a time to *die*.

ECCLESIASTES, iii.

It is appointed unto men once to *die*.

HEBREWS, ix.

DIVINITY—(SPIRIT OF).

There is a *spirit* in man, and the inspiration of the *Almighty* giveth them understanding.

JOB, xxxii.

Shakespeare,

ENEMY.

He hath ever been *God's enemy* ;
 Then, if you fight against *God's enemy*,
God will, in justice, ward you as *His* soldiers.

RICHARD III. v. 3.

Now, quiet *soul*, depart when *Heaven* shall please ;
 For I have seen our *enemies'* overthrow.

1 HENRY VI. iii. 2.

EVE.

What *Eve*, what serpent hath suggested thee
 To make a second fall of cursed man ?

RICHARD II. iii. 4.

EXAMPLE.

Do not, as some ungracious pastors do,
 Shew me the steep and thorny way to *Heaven*,
 Whilst, like a puff'd and reckless libertine,
 Himself the primrose-path of dalliance treads.

HAMLET, i. 3.

EXCELLENT.

One that *excels* the quirks of blazoning pens,
 And in the essential *vesture of creation*,
 Does bear all *excellency*.

OTHELLO, ii. 1.

WITH CORRESPONDING PASSAGES FROM

Holy Writ.

ENEMY.

Wilt *Thou* not slay the wicked, *O God?* for thine *enemies* take *Thy Name* in vain !

PSALM cxxxix.

And they shall be as mighty men, which tread down their *enemies* in the battle ; and they shall fight because the *Lord* is with them.

ZECHARIAH, x.

EVE.

She took of the forbidden fruit, and did eat thereof, and gave also unto her husband, and he did eat. And the *Lord God* said unto *Adam*, Cursed is the ground for thy sake : out of it wast thou taken, for dust thou art, and unto dust shalt thou return.

GENESIS, iii.

EXAMPLE.

Now we command you, brethren, in the name of our *Lord Jesus Christ*, that ye withdraw yourselves from every brother that walketh disorderly ; we make ourselves an *ensample* unto you to follow us.

2 THESSALONIANS, iii.

EXCELLENT.

O Lord our Governour, how excellent is *Thy Name* in all the world : *Thou* that hast set *Thy glory* above the *Heavens* !

PSALM viii.

Shakespeare,

EYE OF HEAVEN.

All places that the *eye of Heaven* visits,
Are to a wise man, ports, and happy havens.

RICHARD II. i. 3.

EYES.

His grandam's wrongs, and not his mother's shames,
Draw those *Heaven*-moving pearls from his poor *eyes*,
Which *Heaven* shall take in nature of a fee ;
Ay, with those crystal beads, *Heaven* shall be brib'd
To do him justice.

KING JOHN, ii. 1.

FAITH.

The latest breath, that gave the sound of words,
Was deep-sworn *faith*.

KING JOHN, iii. 1.

FAITHFUL.

I have this day receiv'd a traitor's judgment,
And by that name must *die* ; yet, *Heaven* bear witness,
And if I have a conscience, let it sink me,
Even as the axe falls, if I be not *faithful*.

HENRY VIII. ii. 1.

FALSEHOOD.

Take heed ;
Lest *He*, that is the *supreme King of kings*,
Confound your hidden *falsehood*.

RICHARD III. ii. 1.

WITH CORRESPONDING PASSAGES FROM

Holy Writ.

EYE OF HEAVEN.

A land which the *Lord thy God* careth for : the *eyes* of the *Lord thy God* are always upon it, from the beginning of the year even unto the end of the year.

DEUTERONOMY, xi.

EYES.

It may be that the *Lord* will *look* on mine affliction.

2 SAMUEL, xvi.

Thus saith the *Lord*, the *God of David*, *I* have heard thy *prayers*, *I* have *seen* thy tears ; behold, *I* will heal thee.

2 KINGS, xx.

FAITH.

Hold fast the form of sound words, which thou hast heard of me, in *faith* which is in *Christ*.

2 TIMOTHY, i.

FAITHFUL.

Be thou *faithful* unto *death*, and *I* will give thee a crown of *life*.

REVELATION, ii.

FALSEHOOD.

When the overflowing scourge shall pass through, it shall not come unto us ; for we have made lies our refuge, and under *falsehood* have we hid ourselves.

ISAIAH, xxviii.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare,

FAULTS.

Our purposes *God* justly hath discover'd ;
And I repent my *fault*, more than my *death*.

HENRY V. ii. 2.

FEARS.

Their sense, thus weak, lost with their *fears*, thus strong,
Made senseless things begin to do them wrong.

MIDSUMMER NIGHT'S DREAM, iii. 2.

FIRE.

Never till to-night, never till now,
Did I go through a tempest dropping *fire*.

JULIUS CÆSAR, i. 3.

FIRMAMENT.

The meteors fright the fixèd stars of *Heaven* :
I see thy glory, like a shooting star,
Fall to the base earth from the *firmament* !

RICHARD II. ii. 4.

Look, how the *floor of Heaven*
Is thick inlaid with patines of bright gold ;
There's not the smallest *orb* which thou behold'st,
But in his motion like an *angel* sings,
Still quiring to the young-ey'd *cherubims* :
Such harmony is in *immortal souls*.

MERCHANT OF VENICE, v. 1.

Holy Writ.

FAULTS.

Confess your *faults* one to another, and *pray* one for another, that ye may be healed. The effectual fervent *prayer* of a righteous man availeth much.

JAMES, v.

FEARS.

Fear is nothing else but a betraying of the succours which reason offereth.

WISDOM OF SOLOMON, xvii.

FIRE.

God maketh *fire* come down from *Heaven* on the earth, in the sight of men.

REVELATION, xiii.

FIRMAMENT.

God said, Let there be a *firmament*, and it was so; and *God* called the *firmament Heaven*. And *God* said, Let there be lights in the *firmament of Heaven*, to give light upon the earth: and it was so. GENESIS, i.

The *Heavens* declare the *glory of God*, and the *firmament sheweth His handy-work*. PSALM xix.

And *God* said, Let there be lights in the *firmament of the heaven*, to give light upon the earth; the greater light to rule the day, and the lesser light to rule the night: *He* made the *stars* also. GENESIS, i.

Shakespeare,

FORGIVENESS.

When thou dost ask me blessing, I'll kneel down
And ask of thee *forgiveness*. KING LEAR, v. 3.

I as free *forgive* as I would be *forgiven*.

HENRY VIII. ii. 1.

I pardon him, as God shall pardon me.

RICHARD II. v. 3.

*God forgive them that so much have sway'd
Your majesty's good thoughts away from me.*

1 HENRY IV. iii. 2.

FORSWEAR.

*God forbid your grace should be *forsworn*.*

3 HENRY VI. i. 2.

Ay, he *forswore* himself,— which *Jesu* pardon!

RICHARD III. i. 3.

FORTRESS.

*God is our fortress : in whose conquering name,
Let us resolve to scale their flinty *bulwarks*.*

1 HENRY VI. ii. 1.

FURNACE.

Heat not a *furnace* for your foe so hot
That it do singe yourself.

HENRY VIII. i. 1.

GARDEN.

*God saw him when he was hid in the *garden*.*

MUCH ADO ABOUT NOTHING, v. 1.

WITH CORRESPONDING PASSAGES FROM

Holy Writ.

FORGIVENESS.

To whom ye *forgive* any thing, I *forgive* also ; for if I *forgave* any thing, for your sakes forgave I it, in the person of Christ.

2 CORINTHIANS, ii.

Forgive us our trespasses, as we *forgive* them that trespass against us.

LITURGY.

Forgive, and ye shall be *forgiven*.

LUKE, vi.

FORSWEAR.

Thou shalt not *forswear* thyself, but shalt perform unto the *Lord* thine oaths.

MATTHEW, v.

FORTRESS.

The *Lord* is my rock, and my fortress, and my deliverer ; so shall I be saved from mine enemies.

2 SAMUEL, xxii.

FURNACE.

The King commanded that they should heat the *furnace* one seven times more than it was wont to be heated. * * * The flames of the fire *slew* those men that took up *Shadrach*, *Meshach*, and *Abed-nego*.

DANIEL, iii.

GARDEN.

And Adam and his wife hid themselves from the presence of the *Lord God*, amongst the trees of the *garden*.

GENESIS, iii.

Shakespeare,

GATES OF HEAVEN.

Then, *Heaven*, set ope *thy everlasting gates*,
To entertain my vows of thanks and praise.

2 HENRY VI. iv. 9.

Open *Thy gate of mercy, gracious God* ;
My soul flies through these wounds to seek out *Thee*.

3 HENRY VI. i. 4.

GENTLE.

He to-day that sheds his blood with me
Shall be my brother : — be he ne'er so vile,
This day shall *gentle* his condition.

HENRY V. iv. 3.

GIFTS—(SPIRITUAL).

How he solicits *Heaven*,
Himself best knows ; but strangely-visited people,
All swoln and ulcerous, pitiful to the eye,
The mere despair of surgery, he cures ;
Hanging a golden stamp about their necks,
Put on with *holy prayers* : and 'tis spoken,
To the succeeding royalty he leaves
The healing *benediction*. With this strange virtue,
He hath a *Heavenly gift of prophecy* ;
And sundry *blessings* hang about his throne,
That speak him full of grace.

MACBETH, iv. 3.

WITH CORRESPONDING PASSAGES FROM

Holy Writ.

GATES OF HEAVEN.

Lift up your heads, O ye *gates* : and be ye lift up, ye *everlasting doors* ; and the *King of Glory* shall come in.

PSALM xxiv.

O go your way into *His gates* with thanksgiving, and into *His courts* with praise.

PSALM c.

Open to me the *gates of righteousness*, that I may go in to them, and give thanks unto the *Lord*.

PSALM cxviii.

GENTLE.

A virtuous and a good man, reverend in conversation and *gentle* in condition.

2 MACCABEES, xv.

GIFTS—(SPIRITUAL).

There are diversities of *gifts*, but the same *Spirit* ; and there are diversities of operations, but it is the same *God* which worketh all ; for to one is given by the *Spirit* the *word of wisdom*, to another the *word of knowledge*, to another *faith*, to another the *gifts of healing*, to another the *working of miracles*, to another *prophecy*.

1 CORINTHIANS, xii.

Shakespeare,

GLORIFY.

Tell us here the circumstance,
That we for thee may *glorify the Lord.*

2 HENRY VI. ii. 1.

GOD.

Had I but serv'd my *God* with half the zeal
I serv'd my King, *He* would not in mine age
Have left me naked to mine enemies.

HENRY VIII. iii. 2.

God, and your Majesty, protect mine innocence !

HENRY VIII. v. 1.

O remember, *God*,
To hear her *prayers* for them, as now for us !
Be satisfied, *dear God*, with our true bloods,
Which, as *Thou* know'st, unjustly must be spilt.

RICHARD III. iii. 3.

GOD KNOWN.

Holy and heavenly thoughts still counsel her ;
Her own shall bless her : Good grows with her ;
In her days
God shall be truly known ; and those about her
From her shall read the perfect ways of honour.

HENRY VIII. v. 4.

Holy Writ.

GLORIFY.

If *God* be *glorified* in him, *God* shall also *glorify* him in himself, and shall straightway *glorify* him.

JOHN, xiii.

GOD.

Thou hast thrust sore at me, that I might fall. It is better to trust in the *Lord*, than to put any confidence in man. It is better to trust in the *Lord*, than to put any confidence in princes.

PSALM cxviii.

God is our hope and strength: a very present help in trouble.

PSALM xlvi.

It is better, if the *will of God* be so, that ye suffer for well doing, than for evil doing.

1 PETER, iii.

GOD KNOWN.

We have heard *Him* ourselves, and know that *this* is indeed the *Christ*, the *Saviour* of the world.

JOHN, iv.

Jesus taught in the temple, saying, Ye both *know Me* and ye *know* whence *I* am.

JOHN, vii.

They shall all *know Me*, from the least of them unto the greatest of them, saith the *Lord*.

JEREMIAH, xxxi.

Shakespeare,

GOD'S GLORY.

I shall be well content with any choice,
Tends to *God's glory* and my country's weal.

1 HENRY VI. v. 1.

GOLGOTHA.

The blood of English shall manure the ground,
And future ages groan for this foul act.
Disorder, horror, fear, and mutiny,
Shall here inhabit; and this land be call'd
The field of *Golgotha*, and dead men's skulls.

RICHARD II. iv. 1.

GOOD AND EVIL.

God Almighty!

There is some *soul* of goodness in things *evil*,
Would men observingly distil it out.

HENRY V. iv. 1.

GRACE OF GOD.

Though thy speech doth fail,
One eye thou hast, to look to *Heaven for grace*.
1 HENRY VI. i. 4.

O momentary grace of mortal men,
Which we more hunt for than the *grace of God*!
RICHARD III. iii. 4.

Holy Writ.

GOD'S GLORY.

Whatsoever ye do, do all to the *glory of God.*

1 CORINTHIANS, x.

Let them give *glory to the Lord*, and declare *His praise* in the islands.

ISAIAH, xlvi.

GOLGOTHA.

And *He*, bearing *His cross*, went forth into a place called the place of a skull, which is called, in the Hebrew, *Golgotha*.

JOHN, xix.

And when they were come into a place called *Golgotha*, that is to say, a place of a skull, they gave *Him* vinegar to drink, mingled with gall.

MATTHEW, xxvii.

GOOD AND EVIL.

The *evil* bow before the *good*, and the wicked at the gates of the *righteous*.

PROVERBS, xiv.

God shall bring every work into judgment, with every secret thing, whether it be *good* or whether it be *evil*.

ECCLESIASTES, xii.

GRACE OF GOD.

By *grace* are ye saved through *faith*; and that not of yourselves, it is the *Gift of God*.

EPHESIANS, ii.

Follow peace with all men, and *holiness*, without which no man shall see *the Lord*: looking diligently, lest any man fail of the *grace of God*.

HEBREWS, xii.

Shakespeare,

GRAFTED.

Methinks I hear him now,— his plausible words
He scatter'd not in ears, but *grafted* them
To grow there, and to bear.

ALL'S WELL THAT ENDS WELL, i. 2.

GREAT NAME.

Wherever the bright sun of *Heaven* shall shine,
His honour and the *greatness* of his *name*
Shall be. He shall flourish ; and our children's children
Shall see this, and bless *Heaven*. HENRY VIII. v. 4.

GUIDE.

All torment, trouble, wonder, and amazement
Inhabits here :— some *Heavenly power* guide us !

TEMPEST, v. 1.

HAIL.

Did they not sometime cry, *All hail !* to me ?
So *Judas* did to *Christ*.

RICHARD II. iv. 1.

To say the truth, so *Judas* kiss'd his *Master* ;
And cried *All hail !* when as he meant — all harm.
3 HENRY VI. v. 7.

HAND OF GOD.

Fears and scruples shake us.
In the great *hand of God* I stand.

MACBETH, ii. 3.

Holy Writ.

GRAFTED.

Grant, we beseech *Thee, Almighty God*, that the words which we have heard this day with our outward ears, may, through *Thy grace*, be so *grafted* inwardly in our hearts, that they may bring forth in us the fruit of good living.

LITURGY.

GREAT NAME.

I have made thee a *great name*, like unto the name of the great men that are in the earth.

2 SAMUEL, vii.

GUIDE.

The Lord shall *guide* thee continually, and satisfy thy soul.

ISAIAH, lviii.

HAIL.

Now he that betrayed *Him*, gave them a sign, saying, Whomsoever I shall kiss, that same is *He*: hold *Him* fast. And forthwith he came to *Jesus*, and said, *Hail, Master!* and kissed *Him*.

MATTHEW, xxvi.

HAND OF GOD.

Humble yourselves under the mighty *hand of God*, that *He* may exalt you in due time.

1 PETER, v.

Shakespeare,

HEAD.

We'll both together lift our *heads to Heaven*,
And never more abase our sight so low,
As to vouchsafe one glance unto the ground.

2 HENRY VI. i. 2.

HEAVEN.

O you powers
That give *Heaven* countless eyes to view men's acts.

PERICLES, i. 1.

O thou eternal Mover of the Heavens!
Look with a gentle eye upon this wretch.

2 HENRY VI. iii. 3.

Here, afore *Heaven*
I ratify this my rich gift.

TEMPEST, iv. 1.

HEROD.

Whiles the mad mothers, with their howls confus'd,
Do break the clouds, as did the wives of Jewry,
At *Herod's* bloody-hunting slaughtermen.

HENRY V. iii. 3.

HOPE.

Farewell
The *hopes* of court! my *hopes in Heaven* do dwell.

HENRY VIII. iii. 2.

The miserable have no other medicine,
But only *hope*.

MEASURE FOR MEASURE, iii. 1.

Holy Writ.

HEAD.

Thou, O Lord! art a shield for me; my glory, and the lifter up of mine head.

PSALM iii.

HEAVEN.

Can any hide himself in secret places that *I* shall not see him?

JEREMIAH, xxiii.

The *Lord* looked down from *Heaven*, and beheld all the children of men.

PSALM xxxiii.

Now, behold, my Witness is in *Heaven*, and my record is *on High*.

JOB, xvi.

HEROD.

Depart hence, for *Herod* will kill thee.

LUKE, xiii.

Immediately the *King (Herod)* sent an executioner, and commanded his (*John the Baptist's*) head to be brought.

MARK, vi.

HOPE.

And now, *Lord*, what wait I for? my *hope* is in *Thee*.

PSALM xxxix.

And there is *hope* in thine end, saith the *Lord*.

JEREMIAH, xxxi.

Blessed is the man that hath set his *hope* in the *Lord*.

PSALM xl.

Shakespeare,

HOLY LAND.

Laud be to *God!* even there my life must end :
 It hath been prophesied to me many years,
 I should not *die* but in *Jerusalem*,
 Which vainly I suppos'd the *Holy Land*.

2 HENRY IV. iv. 4.

HOSPITALITY.

My master is of churlish disposition,
 And little recks to find the way to *Heaven*,
 By doing deeds of *hospitality*.

AS YOU LIKE IT, ii. 4.

HUMILITY.

Show me thy *humble heart*, and not thy knee.

RICHARD II. ii. 3.

I thank my *God* for my *humility*.

RICHARD III. ii. 1.

IDOLATRY.

'Tis mad *idolatry*,
 To make the service greater than the *god*.

TROILUS AND CRESSIDA, ii. 2.

IMAGE.

Waiting-vassals
 Have done a drunken slaughter, and defac'd
 The precious *image* of our dear *Redeemer*.

RICHARD III. ii. 1.

Holy Writ.

HOLY LAND.

It was *Thy will* to destroy, by the hands of our fathers, both those old inhabitants of *Thy Holy Land*; that the land which *Thou* esteemed'st above all other, might receive a worthy colony of *God's* children.

SOLOMON, xii.

HOSPITALITY.

Above all things, have fervent charity among yourselves; use *hospitality* one to another, without grudging.

1 PETER, iv.

HUMILITY.

The fear of *the Lord* is the instruction of wisdom; and before honour is *humility*.

PROVERBS, xv.

IDOLATRY.

Their land, also, is full of *idols*; they worship the work of their own hands, that which their own fingers have made.

ISAIAH, ii.

IMAGE.

God did predestinate man to be conformed to the *image of His Son*; that he might be the first-born among many brethren.

ROMANS, viii.

Shakespeare,

IMPIETY.

Thy bones are hollow: *impiety* hath made a feast of thee.

MEASURE FOR MEASURE, i. 2.

INDIGNATION.

Withhold *Thine indignation*, mighty *Heaven*!
And tempt us not to bear above our power.

KING JOHN, v. 6.

INHERITANCE.

To hold in right and title of the female :

* * * * *

For in the *Book of Numbers* is it writ,
When the son dies, let the *inheritance*
Descend unto the daughter. HENRY V. i. 2.

INNOCENCE.

God, our *hope*, will succour us ;
The trust I have is in mine *innocence*,
And therefore am I bold and resolute.

2 HENRY VI. iv. 4.

INSPIRATION.

Your father was ever virtuous ; and *holy men* at their
death have good *inspirations*.

MERCHANT OF VENICE, i. 2.

Virtuous and *holy* ; chosen from *Above*,
By *inspiration* of *celestial grace* ;
To work exceeding miracles on earth.

1 HENRY VI. v. 4.

Holy Writ.

IMPIETY.

Lo, this is the man that made not *God* his strength ;
but trusted in the abundance of his riches, and strength-
ened himself in his wickedness !

PSALM lii.

INDIGNATION.

The Lord is slow to anger, and great in power : who
can stand before *His indignation* ?

NAHUM, i.

INHERITANCE.

And thou shalt speak unto the children of Israel, say-
ing, If a man *die*, and have no son, then ye shall cause
his *inheritance* to pass unto his daughter.

NUMBERS, xxvii.

INNOCENCE.

In the integrity of my heart, and *innocency* of my
hands, have I done this.

GENESIS, xx.

I will wash my hands in *innocency*.

PSALM xxvi.

INSPIRATION.

There is a *spirit* in man, and the *inspiration* of the
Almighty giveth them understanding.

JOB, xxxii.

All *Scripture* is given by *inspiration* of *God*, and is
profitable for instruction in righteousness.

2 TIMOTHY, iii.

Shakespeare,

JEPHTHAH.

O Jephthah, Judge of Israel, what a treasure had'st thou !

“One fair daughter, and no more ;
The which he loved passing well.”

HAMLET, ii. 2.

Perhaps, thou wilt object my *holy oath* ; —
To keep that oath were more impiety
Than *Jephthah's*, when he sacrific'd his daughter.

3 HENRY VI. v. 1.

JERUSALEM.

Awhile we must neglect
Our *holy* purpose to *Jerusalem*.

1 HENRY IV. i. 1.

Bear me to that chamber ; there I'll lie ;
In that *Jerusalem* shall Harry die.

2 HENRY IV. iv. 4.

So part we sadly in this troublous world,
To meet with joy in sweet *Jerusalem*.

3 HENRY VI. v. 5.

JOY.

Were it not good your grace could fly to *Heaven* ?
The *treasury* of everlasting *joy* !

2 HENRY VI. ii. 1.

WITH CORRESPONDING PASSAGES FROM

Holy Writ.

JEPHTHAH.

And *Jephthah* came to Mizpeh, unto his house, and, behold, his daughter came out to meet him with timbrels and with dances ; and she was his only child ; beside her, he had neither son nor daughter.

JUDGES, xi.

Then the *Spirit of the Lord* came upon *Jephthah* ; and *Jephthah* vowed a vow unto the *Lord* ; and he sacrificed his daughter, according to the vow which he had vowed.

JUDGES, xi.

JERUSALEM.

The King took counsel, and said unto them, It is too much for you to go up to *Jerusalem*.

1 KINGS, xii.

Our feet shall stand in thy gates, *O Jerusalem !* for there is the seat of *judgment* : even the seat of the house of *David*.

PSALM cxxii.

Thus saith the *Lord*, *I will dwell in the midst of Jerusalem*, and *Jerusalem* shall be called a City of Truth.

ZECHARIAH, viii.

JOY.

The *kingdom of God* is not meat and drink, but *righteousness*, and *peace*, and *joy*.

ROMANS, xiv.

Shakespeare,

JOY—(*continued*).

Feast and banquet in the open streets,
To celebrate the *joy* that *God* hath given us.

1 HENRY VI. i. 6.

God give me *joy* to wear it ; for my heart is exceeding heavy.

MUCH ADO ABOUT NOTHING, iii. 4.

He finds the *joys of Heaven* here on earth.

MERCHANT OF VENICE, iii. 5.

JUDAS.

Judas was hang'd on an elder.

LOVE'S LABOUR'S LOST, v. 2.

O, then, my best blood turn
To an infected jelly ; and my name
Be yok'd with *his*, that did betray the *Best* !

WINTER'S TALE, i. 2.

JUDAS MACCABÆUS.

You shall present before her the nine worthies :
Where will you find men worthy enough to present ?
Joshua, yourself, myself [*Holofernes*], and this gallant
gentleman, *Judas Maccabæus*.

LOVE'S LABOUR'S LOST, v. 1.

JUDGE.

Heaven is above all yet ; there sits a *Judge*
That no king can corrupt.

HENRY VIII. iii. 1.

Holy Writ.

JOY—(*continued*).

God giveth to a man that is good in His sight, wisdom, and knowledge, and joy.

ECCLESIASTES, ii.

Let the heart of them *rejoice*, that seek the *Lord*.

PSALM CV.

God had made them rejoice with great joy.

NEHEMIAH, xii.

JUDAS.

Then *Judas*, which had betrayed *Him*, cast down the pieces of silver in the Temple, departed, and went and hanged himself.

MATTHEW, xxvii.

JUDAS MACCABÆUS.

Judas Maccabæus, with nine others, withdrew himself into the wilderness.

2 MACCABEES, v.

Nabuchodonosor, King of the Assyrians, called *Holofernes*, the chief captain of his army.

JUDITH, ii.

JUDGE.

God standeth in the congregation of princes ; He is judge among Gods.

PSALM lxxxii.

Shakespeare,

JUDGE—(continued).

That *supernal Judge*, that stirs good thoughts
In any breast of strong authority ;
That Judge hath made me guardian to this boy.

KING JOHN, ii. 1.

I say again,
I utterly abhor ; yea, from my *soul*,
Refuse you, for my *judge*.

HENRY VIII. ii. 4.

I would to *Heaven* I had your potency,

* * * * *

I would tell what 'twere to be a *judge*.

MEASURE FOR MEASURE, ii. 2.

JUDGMENT.

Forbear to *judge*, for we are sinners all.

2 HENRY VI. iii. 3.

O Thou that *judgest* all things ! stay my thoughts ;
If my suspect be false, forgive me, *God* !
For *judgment* only doth belong to *Thee*.

2 HENRY VI. iii. 2.

How would you be,
If *He*, which is the top of *judgment*, should
But *judge* you as you are ? — O, think on that !
And *mercy* then will breathe within your lips,
Like man new made.

MEASURE FOR MEASURE, ii. 2.

Holy Writ.

JUDGE — (*continued*).

Let them shout for joy because thou protectest them ;
God is a righteous judge, God is judge Himself.

PSALM V.

The righteous might dispute with him ; so should I
be delivered for ever from my *judge*.

JOB, xxiii.

Thou shalt provide, out of all the people, able men,
such as fear *God* ; men of truth ; and let them *judge* the
people at all times.

EXODUS, xviii.

JUDGMENT.

Judge not, that ye be not judged ; for with what judgment ye judge, ye shall be judged.

MATTHEW, vii.

Execute true *judgment*, and shew *mercy* and compas-
sion, every man to his brother.

ZECHARIAH, vii.

Ye shall not respect persons in *judgment* ; *judge*
righteously between every man, for the *judgment* is
God's.

DEUTERONOMY, i.

Enter not into *judgment* with *Thy servant, O Lord !*
for in *Thy* sight shall no man living be justified.

PSALM cxliv.

We are sure that the *judgment of God* is according
to truth.

ROMANS, ii.

Shakespeare,

JUST.

Be *just*, and fear not;
 Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's.

HENRY VIII. iii. 2.

JUSTICE.

O God! I fear thy *justice* will take hold
 On me for this.

RICHARD III. ii. 1.

He, who the sword of *Heaven* will bear,
 Should be as *holy* as severe.

MEASURE FOR MEASURE, iii. 2.

Though *justice* be thy plea, consider this,—
 That, *in the course of justice*, none of us
 Should see *salvation*.

MERCHANT OF VENICE, iv. 1.

KILL.

To kill, I grant, is *sin's* extremest gust ;
 But, in defence, by *mercy*, 'tis most *just*.

TIMON OF ATHENS, iii. 5.

KISS.

Here, take you this,
 And seal the bargain with a *holy kiss*.

TWO GENTLEMEN OF VERONA, ii. 2.

And his *kissing* is as full of sanctity, as the touch of
holy beard.

AS YOU LIKE IT, iii. 4.

With this *kiss*, take my *blessing* : *God* protect thee !
 Into whose hands I give thy life. HENRY VIII. v. 4.

Holy Writ.

JUST.

He that hath walked in *My statutes*, and hath kept *My judgments*, to deal truly, he is *just*; he shall surely live, saith the *Lord God*.

EZEKIEL, xviii.

JUSTICE.

Judgment and *justice* shall take hold on thee.

JOB, xxxvi.

He that ruleth over men must be *just*.

2 SAMUEL, xxiii.

And David executed *judgment* and *justice* to all his people.

2 SAMUEL, viii.

Thus saith the *Lord*, Keep ye *judgment*, and do *justice*; for *My salvation* is near to come, and *My righteousness* to be revealed.

ISAIAH, lvi.

KILL.

He that *killeth* any man shall surely be put to *death*.

LEVITICUS, xxiv.

Thou shalt not *kill*.

EXODUS, xx.

KISS.

Salute one another with an *holy kiss*.

ROMANS, xvi.

And Joab took Amasa by the beard, with the right hand, to *kiss* him.

2 SAMUEL, xx.

Shakespeare,

KNOWLEDGE.

*Ignorance is the curse of God ;
Knowledge the wing wherewith we fly to Heaven.*

2 HENRY VI. iv. 7.

LANTERN.

*God shall be my hope,
My stay, my guide, and lantern to my feet.*

2 HENRY VI. ii. 3.

LATTER DAYS.

I myself will lead a private life,
And in *devotion* spend my *latter days*,
To sin's rebuke, and my *Creator's praise*.

3 HENRY VI. iv. 6.

LAW.

I lie open to the *law* ;
But *God*, in *mercy*, so deal with my *soul*,
As I, in duty, love my king and country.

2 HENRY VI. i. 3.

How canst thou urge *God's* dreadful *law* to us,
When thou hast broke it in such dear degree ?

RICHARD III. i. 4.

Holy Writ.

KNOWLEDGE.

That the *soul* be without *knowledge*, it is not good.

PROVERBS, xiii.

If they obey not, they shall die without *knowledge*.

JOB, xxxvi.

And *God* said unto Solomon, Wisdom and *knowledge* is granted unto thee.

2 CHRONICLES, xii.

LAMP.

Thy Word is a *lamp* unto my feet, and a *light* unto my path.

PSALMS CV. CXIX.

LATTER DAYS.

Afterward shall the *Children of Israel* return, and seek the *Lord* their *God*; and shall fear the *Lord*, and *His goodness*, in the *latter days*.

HOSEA, iii.

LAW.

Whoever will not do the *law* of thy *God*, and the *law* of the King, let *judgment* be executed speedily upon him.

EZRA, vii.

God shall smite thee; for sittest thou to judge me after the *law*, and commandest me to be smitten contrary to the *law*?

ACTS, XXIII.

Shakespeare,LAW — (*continued*).

Villain ! thou know'st no *law of God* nor man ;
No beast so fierce, but knows some touch of pity.

RICHARD III. i. 2.

Take heed : for *He* holds vengeance in *His* hand,
To hurl upon their heads that break *His law*.

RICHARD III. i. 4.

LIFE.

Life's but a walking shadow ; * * *

'Tis a tale

Told by an idiot, full of sound and fury,

Signifying nothing.

MACBETH, v. 5.

We are such stuff

As dreams are made of ; and our little *life*

Is rounded with a sleep.

TEMPEST, iv. 1.

The web of our *life* is of a mingled yarn, good and
bad together.

ALL'S WELL THAT ENDS WELL, iv. 3.

O Lord, that lends me *life*,

Lend me a heart replete with thankfulness !

2 HENRY VI. i. 1.

LIGHT.

Heaven does with us as we with torches do,
Not *light* them for themselves ; for, if our virtues
Did not go forth with us, 'twere all alike
As if we had them not.

MEASURE FOR MEASURE, i. 1.

Holy Writ.

LAW—(*continued*).

They kept not the *covenant of God*; and refused to walk in *His laws*; but *He*, being full of compassion, forgave their iniquity, and destroyed them not.

PSALM lxxviii.

Neither have we obeyed the voice of the *Lord, our God*, to walk in *His laws* which *He* set before us.

DANIEL, ix.

LIFE.

All our *days* are passed away; we spend our years as a tale that is told.

PSALM xc.

Man is like to vanity; his *days* are as a shadow that passeth away.

PSALM cxliv.

Who knoweth what is good for man in this *life*? all the days of his vain *life* he spendeth as a shadow.

ECCLESIASTES, vi.

Thou hast granted me *life*, and favour, and *Thy* visitation hath preserved my *spirit*.

JOB, x.

LIGHT.

Let your *light* so shine before men, that they may see your good works, and glorify your *Father*, which is in *Heaven*.

MATTHEW, v.

Shakespeare,

LUCIFER.

- And when he falls, he falls like *Lucifer*,
Never to hope again. HENRY VIII. iii. 2.
Thou art more deep-damn'd than Prince *Lucifer*.
KING JOHN, iv. 3.

MAKER.

- When I am in *Heaven*, I shall desire
To see what this child does, and praise my *Maker*.
HENRY VIII. v. 4.

MAN.

What a piece of work is a *man* ! How noble in reason ! how infinite in faculties ! in form, and moving, how express and admirable ! in action how like an *angel* ! in apprehension how like a *God* ! The beauty of the world ! the paragon of animals !

HAMLET, ii. 2.

MANNA.

- You drop *manna* in the way of starved people.
MERCHANT OF VENICE, v. 1.

MARRIAGE.

God forbid that I should wish them sever'd,
Whom *God* hath join'd together.

3 HENRY VI. iv. 1.

WITH CORRESPONDING PASSAGES FROM

Holy Writ.

LUCIFER.

How art thou fallen from *Heaven*, *O Lucifer!* thou shalt be brought down to *hell*.

ISAIAH, xiv.

MAKER.

At that day shall a man look to his *Maker*.

ISAIAH, xvii.

MAN.

And *God* said, Let us make *man* in our own *image*, after our likeness: in the *image of God* created *He* him.

GENESIS, i.

What is *man*, that *Thou* art mindful of him? and the son of *man*, that *Thou* visitest him? *Thou* hast made him a little lower than the *angels*, and hast crowned him with glory and honour.

PSALM viii.

MANNA.

And *Moses* said unto them, This is the *bread* which the *Lord* hath given you to eat. And the house of *Israel* called the name thereof *manna*.

EXODUS, xvi.

MARRIAGE.

What, therefore, *God* hath joined together, let not man put asunder.

MATTHEW, x:ix.

Shakespeare,MARRIAGE—(*continued*).

If either of you know any inward impediment, why
you should not be *conjoined*, I charge you, on your
souls, to utter it.

MUCH ADO ABOUT NOTHING, iv. 1.

MERCY.

The quality of *mercy* is not strain'd ;
It droppeth as the gentle rain from *Heaven* :

* * * * *

It is an *attribute* to *God Himself*.

MERCHANT OF VENICE, iv. 1.

We do pray for *mercy* ;
And that same *prayer* doth teach us all to render
The deeds of *mercy*.

MERCHANT OF VENICE, iv. 1.

How shalt thou hope for *mercy*, rend'ring none ?

MERCHANT OF VENICE, iv. 1.

As you are great, be *pitifully* good.

TIMON OF ATHENS, iii. 5.

MOON.

Thou out of *Heaven's* benediction com'st :

* * * * *

Approach, thou *beacon* to this under globe !

KING LEAR, ii. 2.

MOTE.

You found his *mote*, the King your *mote* did see ;
But I a *beam* do find in each of three.

LOVE'S LABOUR'S LOST, iv. 3.

Holy Writ.

MARRIAGE — (*continued*).

If any of you know cause, or just impediment, why these two persons should not be joined together in *holy matrimony*, ye are to declare it.

PROTESTANT RITUAL.

MERCY.

God shall send forth *His mercy* and truth. The greatness of *His mercy* reacheth unto the *Heavens*.

PSALM lvii.

As ye would that men should do to you, do ye also to them.

LUKE, vi.

Be ye therefore *merciful*, as your *Father* also is *merciful*.

LUKE, vi.

Blessed are the *merciful*, for they shall obtain *mercy*.

MATTHEW, v.

Thou, O God! art gracious and true, long suffering, and in *mercy* ordering all things. SOLOMON, xxv.

MOON.

O, give thanks unto *Him* that made the *Heavens*; to *Him* that stretched out the earth above the waters! — to *Him* that made the sun to rule by day, the *moon* and stars to rule by night!

PSALM cxxxvi.

MOTE.

And why beholdest thou the *mote* that is in thy brother's eye, but considerest not the *beam* that is in thine own eye?

MATTHEW, vii.

Shakespeare,

MURDER.

O, my offence is rank, it smells to *Heaven* ;
 It hath the primal, eldest curse upon 't —
 A brother's *murder*.

HAMLET, iii. 3.

Erroneous vassal ! the *great King of kings*
 Hath, in the table of *His law*, commanded
 That '*Thou shalt do no murder* : ' Wilt thou, then,
 Spurn at *His edict*, and fulfil a man's ?
 Take heed ! for *He* holds vengeance in *His hand*,
 To hurl upon their heads that break *His law*.

RICHARD III. i. 4.

Are you call'd forth from out a world of men,
 To slay the innocent ?
 I charge you, as you hope for any goodness,
 By *Christ's dear blood, shed for our grievous sins*,
 That you depart, and lay no hands on me ;
 The deed you undertake is damnable.

RICHARD III. i. 4.

Murder not this innocent child,
Lest thou be hated both of God and man.

3 HENRY VI. i. 3.

As surely as my *soul* intends to live
 With that *dread King*, that took our state upon *Him*,
 To free us from *His Father's wrathful curse*,
 I do believe, that *violent hands* were laid
 Upon the *life* of this thrice-famed duke.

2 HENRY VI. iii. 2.

Holy Writ.

MURDER.

And *Cain* talked with *Abel* his brother ; and it came to pass, when they were in the field, that *Cain* rose up against *Abel* his brother, and *slew* him.

GENESIS, iv.

As many as have *sinned* without *law*, shall also *perish* without *law*.

ROMANS, ii.

Ye have heard that it was said by them of old time, *Thou shalt not kill*: and whoever shall *kill*, shall be in danger of the *judgment*.

MATTHEW, v.

If any man rise up against his neighbour, and smite him mortally, that he *die*; then the elders shall deliver him into the hands of the avengers of blood, that he may *die*.

DEUTERONOMY, xix.

He that smiteth a man so that he *die*, shall surely be put to *death*.

EXODUS, xxi.

The land cannot be cleansed of the *blood* that is *shed* therein, but by the *blood* of him that *shed* it.

NUMBERS, xxxv.

Shakespeare,MURDER—(*continued*).

This is the man should do the *bloody deed.*

* * * * *

Old men and Beldames in the streets
Do prophesy upon *it* dangerously.

Young Arthur's *death* is common in their mouths.

KING JOHN, iv. 2.

Against *self-slaughter*

There is a prohibition so *divine*,
That cravens my weak hand. CYMBELINE, iii. 4.

MURMURERS.

Heaven's peace be with him !

That's *Christian* care enough: For living *murmurers*,
There's places of rebuke. HENRY VIII. ii. 2.

NAKEDNESS.

Why seek'st thou, then, to cover with excuse,
That which appears in proper *nakedness* ?

MUCH ADO ABOUT NOTHING, iv. 1.

NAME.

My fair *name*

(Despite of *Death*, that lives upon my grave,)
To dark dishonour's use thou shalt not have.

RICHARD II. i. 1.

Did my father's godson seek your life,
He whom my father *named* ?

KING LEAR, ii. 1.

Holy Writ.

MURDER—(*continued*).

The wicked, in his pride, doth persecute the poor : in secret places doth he *murder* the innocent.

PSALM x.

Cursed be he that taketh reward to *slay* an innocent person. And all the people shall say, *Amen*.

DEUTERONOMY, xxvii.

Thou shalt do no murder.

LITURGY.

MURMURERS.

And they forgat *God* their *Saviour*, who had done so great things ; but *murmured* in their tents.

PSALM cvi.

NAKEDNESS.

Ye are spies ! To see the *nakedness* of the land ye are come.

GENESIS, xlvi.

NAME.

I will give them an everlasting *name*, that shall not be cut off. So shall your seed and your *name* remain.

ISAIAH, lvi. & lxvi.

Raise up the *name* of the *dead* upon his inheritance.

RUTH, iv.

He called their *names* after the *names* by which his father had called them.

GENESIS, xxvi.

Bring me him up whom I shall *name*.

1 SAMUEL, xxviii.

Shakespeare,

NAME—(*continued*).

Good name in man and woman,
Is the immediate jewel of their *souls*.

OTHELLO, iii. 3.

NATURE'S LAW.

Thou, *Nature*, art my goddess ; to *thy law*
My services are bound.

KING LEAR, i. 2.

NEBUCHADNEZZAR.

I am no great *Nebuchadnezzar*, sir ; I have not much
skill in grass.

ALL'S WELL THAT ENDS WELL, iv. 5.

NEED.

Allow not nature more than nature *needs*.

KING LEAR, ii. 4.

NIGHT SONGS.

No *night* is now with *hymn* or *carol* blest.

MIDSUMMER NIGHT'S DREAM, ii. 2.

NOTE-BOOK.

Set in a *note-book*, learn'd and conn'd by rote.

JULIUS CÆSAR, iv. 3.

NOURISH.

In soothing them, we *nourish* 'gainst our senate
The cockle of rebellion.

CORIOLANUS, iii. 1.

WITH CORRESPONDING PASSAGES FROM

Holy Writ.

NAME—(*continued*).

A *good name* is rather to be chosen than great riches.

PROVERBS, xxii.

A *good name* is better than precious ointment.

ECCLESIASTES, vii.

NATURE'S LAW.

The Gentiles, which have not the *law*, do by *nature* the things contained in the *law*.

ROMANS, ii.

NEBUCHADNEZZAR.

There fell a voice from *Heaven*, saying, O King *Nebuchadnezzar!* to thee it is spoken:—Thy kingdom is departed from thee: and they shall drive thee from men; they shall make thee to eat grass as oxen.

DANIEL, iv.

NEED.

They that be whole *need* not a physician, but they that are sick.

MATTHEW, ix.

NIGHT SONGS.

Where is *God my Maker*, who giveth *songs* in the *night*?

JOB, xxxv.

Ye shall have a *song* as *in the night*.

ISAIAH, xxx.

NOTE-BOOK.

Note it in a *book*, that it may be for ever and ever.

ISAIAH, xxx.

NOURISH.

Gorgias hired soldiers, and *nourished* war continually with the Jews.

2 MACCABEES, x.

Shakespeare,

OBEDIENCE.

Let them *obey*, that know not how to rule.

2 HENRY VI. v. 1.

Heaven doth divide
The state of man in divers functions,
Setting endeavour in continual motion ;
To which is fixed, as an aim or butt,
Obedience.

HENRY V. i. 2.

I hourly learn a doctrine of *obedience*.

ANTONY AND CLEOPATRA, v. 2.

OFFENCE.

God needs no indirect nor lawless course,
To cut off those that have *offended* *Him*.

RICHARD III. i. 4.

And when I give occasion of *offence*,
Then let me die.

3 HENRY VI. i. 3.

OMNIPOTENT.

God omnipotent
Is mustering in *His* clouds, on our behalf,
Armies of pestilence.

RICHARD II. iii. 3.

ORDER.

Find a barefoot brother out,
One of our *order*, to associate me,
Here, visiting the sick.

ROMEO AND JULIET, v. 2.

Holy Writ.

OBEDIENCE.

Obey them that have the rule over you, and submit yourselves.

HEBREWS, xiii.

We will obey the voice of the *Lord our God*, that it may be well with us.

JEREMIAH, xlvi.

If any man obey not our word, note that man, and have no company with him.

2 THESSALONIANS, iii.

To this end did I write, that I might know the proof of you, whether ye be obedient in all things.

2 CORINTHIANS, ii.

OFFENCE.

Woe unto the world, because of offences! for it must needs be that offences come: but woe to that man by whom the offence cometh!

MATTHEW, xviii.

I have borne chastisement; I will not offend any more.

JOB, xxxiv.

OMNIPOTENT.

I heard, as it were, the voice of a great multitude, saying, *Alleluia!* for the *Lord God omnipotent reigneth.*

REVELATION, xix.

ORDER.

The King commanded the high priest, and the priests of the second *order*, to bring forth out of the temple all the vessels.

2 KINGS, xxiii.

Shakespeare,ORDER—(*continued*).

You must confine yourself within the modest limits
of *order*.

TWELFTH NIGHT, i. 3.

ORNAMENT.

The world is still deceiv'd with *ornament* ;

* * * * *

There is no vice so simple, but assumes
Some mark of virtue on his outward parts.

MERCHANT OF VENICE, iii. 2.

ORPHANS.

That his bones,

When he has run his course, and sleeps in blessings,
May have a tomb of *orphans'* tears wept on 'em !

HENRY VIII. iii. 2.

OSPREY.

I think, he'll be to Rome,
As is the *osprey* to the fish — who takes it
By sovereignty of nature.

CURIOLANUS, iv. 7.

OVERTAKE.

I shall see
The winged vengeance *overtake* such children.

KING LEAR, iii. 7.

PARDON.

God pardon them that are the cause thereof! —
A virtuous and a *Christian-like* conclusion,
To *pray* for them that have done scath to us.

RICHARD III. i. 8.

Holy Writ.

ORDER—(*continued*).

Let all things be done decently and in *order*.

1 CORINTHIANS, xiv.

ORNAMENT.

Let not your adorning be that of plaiting the hair, or
of wearing of gold ; but that which is not corruptible,
the *ornament* of a meek and quiet spirit.

1 PETER, iii.

ORPHANS.

Pure religion and undefiled before *God* and the *Father*
is this, to visit the *fatherless* and widows in their affliction.

JAMES, i.

We are *orphans*, and *fatherless*; our mothers are
widows.

LAMENTATIONS, v.

OSPREY.

Among the fowls shall not be eaten, the eagle, the
ossifrage, and the *osprey*.

NUMBERS, xi.

OVERTAKE.

I will pursue, I will *overtake*; I will draw my sword ;
my hand shall destroy them.

LEVITICUS, xi.

PARDON.

Who is a *God* like unto *Thee*, that *pardoneth* iniquity,
and passeth by transgressions ?

MICAH, vii.

Shakespeare,PARDON—(*continued*).

I do think that you might *pardon* him,
And neither *Heaven*, nor man, grieve at the mercy.

* * * * *

Spare him! spare him!
He's not prepared for *death*.

MEASURE FOR MEASURE, ii. 2.

I *pardon* him, as *God* shall *pardon* me.

RICHARD II. v. 3.

PEACE.

They humbly sue unto your excellence,
To have a *godly peace* concluded of,
To stop effusion of our *Christian* blood.

1 HENRY VI. v. 1.

PEACE-MAKERS.

Blessed are the *peace-makers* on earth.

2 HENRY VI. ii. 1.

PENITENCE.

Who by *repentance* is not satisfied,
Is nor of *Heaven* nor earth; for these are pleas'd;
By *penitence* th' *Eternal's* wrath's appeas'd.

TWO GENTLEMEN OF VERONA, v. 4.

Holy Writ.

PARDON—(*continued*).

Thou art a God ready to pardon ; gracious and merciful, slow to anger, and of great kindness.

NEHEMIAH, ix.

Pardon, I beseech Thee, the iniquity of this people, according unto the greatness of Thy mercy ! And the Lord said, I have pardoned, according to thy word.

NUMBERS, xiv.

Forgive us our trespasses, as we forgive them that trespass against us.

LITURGY.

PEACE.

The Lord will give strength unto His people. The Lord will bless His people with peace.

PSALM xxix.

PEACE-MAKERS.

Blessed are the peace-makers ! for they shall be called the children of God !

MATTHEW, v.

PENITENCE.

Take heed to yourself ! If thy brother trespass against thee, rebuke him ; and if he repent, forgive him.

LUKE, xvii.

Joy shall be in heaven over one sinner that repented, more than over ninety and nine just persons which need no repentance.

LUKE, xv.

Shakespeare,

PERSECUTION.

*God forbid any malice should prevail
That, faultless, may condemn a nobleman !
Pray God, he may acquit him of suspicion !*

2 HENRY VI. iii. 2.

PILATE.

*A bloody deed, and desperately despatch'd.
How fain, like *Pilate*, would I wash my hands
Of this most grievous guilty murder, done !*

RICHARD III. i. 4.

Though some of you, with *Pilate*, wash your hands,
Shewing an outward pity ; yet you, *Pilates*,
Have here deliver'd me to my sour cross,
And water cannot wash away your *sin*.

RICHARD II. iv. 1.

POWER.

Since *God*, so graciously hath brought to light
This dangerous treason,

* * * * *

Let us deliver
Our *puissance* into the *hand of God*.

* * * * *

The signs of war advance.

HENRY V. ii. 2.

That *Power* that made you king,
Hath *power* to keep you king, in spite of all :
The means that *Heaven* yields must be embrac'd.

RICHARD II. iii. 2.

Holy Writ.

PERSECUTION.

O Lord, my God! in *Thee* do I put my trust; save me from all them that *persecute* me. My defence is of *God*, which saveth the upright in heart.

PSALM vii.

PILATE.

When *Pilate* saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this *just Person*; see ye to it.

MATTHEW, xxvii.

And so *Pilate*, willing to content the people, delivered *Jesus* (when he had scourged *Him*) to be crucified.

MARK, xv.

POWER.

Do it; be strong for the battle! For *God* hath *power* to help, and to cast down.

2 CHRONICLES, xxv.

The God of Israel is *He* that giveth strength and *power* unto *His* people.

PSALM lxviii.

Let every soul be subject to the higher *Powers*; for there is no *power* but of *God*. The *powers* that be are ordained of *God*.

ROMANS, xiii.

Shakespeare,

PRAISE OF GOD.

Now, *God* be prais'd ! that to believing *souls*
Gives light in darkness, comfort in despair.

2 HENRY VI. ii. 1.

And be it *death* proclaimed through our host,
To boast of this, or take that *praise* from *God*,
Which is *His* only.

HENRY V. iv. 8.

PRAYER.

Now I am past all comfort, here, but *prayers*.

HENRY VIII. iv. 2.

If you bethink yourself of any crime,
Unreconcil'd as yet to *Heaven* and *grace*,
Solicit for it straight.

OTHELLO, v. 2.

We, ignorant of ourselves,
Beg often our own harms ; which the *wise Powers*
Deny us for our good : so find we profit,
By losing of our *prayers*.

ANTONY AND CLEOPATRA, ii. 1.

If, when you make your *prayers*,
God should be so obdurate as yourselves,
How would it fare with your departed *souls* ?

2 HENRY VI. iv. 7.

PRESUMPTION.

It is *presumption* in us, when
The help of *Heaven* we count the act of men.

ALL'S WELL THAT ENDS WELL, ii. 1.

WITH CORRESPONDING PASSAGES FROM

Holy Writ.

PRAISE OF GOD.

O praise the Lord, all ye heathen ! Praise Him, all ye nations.

PSALM cxvii.

O praise the Lord of Heaven ! Praise Him, all ye angels ! Let every thing that hath breath, praise the Lord !

PSALM cxlviii. & cxlix.

PRAYER.

Is any among you afflicted ? Let him *pray*.

JAMES, v.

God judgeth the righteous. The Lord will receive my prayer ; He hath heard my supplication.

PSALM vi. & vii.

*The Spirit helpeth our infirmities ; for we know not what we should *pray* for, as we ought ; but the Spirit itself maketh intercession for us.*

ROMANS, viii.

Ye ask, and receive not, because ye ask amiss.

JAMES, iv.

If my people shall humble themselves, and *pray*, and turn from their wicked ways, then will I hear from *Heaven*, and will forgive their sins.

2 CHRONICLES, vii.

PRESUMPTION.

Every way of a man is right in his own eyes ; but man's goings are of the *Lord* : how can a man, then, understand his own way ?

PROVERBS, xx. & xxi.

Shakespeare,

PROPHETS AND APOSTLES.

His champions are the *prophets* and *apostles*.

2 HENRY VI. i. 3.

PROVIDENCE.

We defy augury ; there is a special *providence* in the fall of a sparrow.

HAMLET, v. 2.

RANSOM.

This blessed plot, this earth, this realm, this England,
This nurse, this teeming womb of royal kings,
Fear'd by their breed, and famous by their birth,
Renowned for their deeds as far from home,
(For *Christian* service, and true chivalry),
As is the *sepulchre*, in stubborn Jewry,
Of the world's *ransom*, *blessed Mary's Son*.

RICHARD II. ii. 1.

If, after three days' space, thou here be'st found
On any ground that I am ruler of,
The world shall not be *ransom* for thy life.

2 HENRY VI. iii. 2.

RAVENS.

Take that ; and *He* that doth the *ravens* feed,
Yea, providently caters for the sparrow,
Be comfort to my age.

AS YOU LIKE IT, ii. 8.

WITH CORRESPONDING PASSAGES FROM

Holy Writ.

PROPHETS AND APOSTLES.

Also, said the Wisdom of *God*, I will send them *prophets* and *apostles*.

LUKE, xi.

PROVIDENCE.

Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without *your Father*.

MATTHEW, x.

RANSOM.

Thus saith *the Lord* that created thee, *O Jacob*, and *He* that formed thee, *O Israel!* — Fear not, for I have redeemed thee: *I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom.*

ISAIAH, xlvi.

The Son of Man came not to be ministered unto, but to minister, and to give *His life a ransom* for many.

MATTHEW, xx.

RAVENS.

He giveth to the beast his food, and to the young ravens which cry.

PSALM cxlvii.

Shakespeare,

REASON.

Sure, *He* that made us with such large discourse,
Looking before and after, gave us not
That capability and *godlike reason*
To fust in us unus'd.

HAMLET, iv. 4.

REDEEMER.

I every day expect an embassage
From my *Redeemer*, to redeem me hence ;
And more in peace, my *soul* shall part to *Heaven*.

RICHARD III. ii. 1.

REDEMPTION.

After defunction of King Pharamond,
Who died within the year of our *redemption*
Four hundred twenty-six.

HENRY V. i. 2.

RELIGION.

Methinks, my lord should be *religious*,
And know the office that belongs to such.

1 HENRY VI. iii. 1.

REPENTANCE.

Confess yourself to *Heaven*,
Repent what's past, avoid what is to come.

HAMLET, iii. 4.

Holy Writ.

REASON.

I applied mine heart to know, and to search, and to seek out wisdom, and the *reason* of things.

ECCLESIASTES, vii.

REDEEMER.

I know that my *Redeemer* liveth, and that *He* shall stand at the latter day upon the earth.

JOB, xix.

When these things begin to come to pass, then look up, and lift up your heads ; for your *redemption* draweth nigh.

LUKE, xxi.

REDEMPTION.

Christ is not entered into the *holy* places made with hands, but into *Heaven* itself ; now to appear in the presence of *God* ; having obtained *eternal redemption* for us.

HEBREWS, ix.

RELIGION.

Pure religion, and undefiled before *God*, and the *Father*, is this,— to keep himself unspotted from the world.

JAMES, i.

REPENTANCE.

Repent, therefore, of this thy wickedness, and *pray God*: for I perceive that thou art in the gall of bitterness.

— ACTS, viii.

Shakespeare,REPENTANCE—(*continued*).

Try what *repentance* can : What can it not ?

Yet what can it, when one cannot *repent* ?

HAMLET, iii. 3.

He set forth

A deep *repentance* ; nothing in his life
Became him like the leaving it : he *died*
As one that had been studied in his *death*.

MACBETH, i. 4.

REVENGE.

I do but stay behind,
To do the office for thee of *revenge* ;
And then my *soul* shall wait on thee to *Heaven*,
As it on earth hath been thy servant still.

KING JOHN, v. 7.

Revenge upon you all ;
And, in that hope, I throw mine eyes to *Heaven*,
Scorning whate'er you can afflict me with.

3 HENRY VI. i. 4.

You both have vow'd *revenge*,
On him, his sons, his favourites, and his friends ; —
If I be not, *Heavens* be *reveng'd* on me !

3 HENRY VI. i. 1.

Here, on my knee, I vow to *God* above,
I'll never pause again, never stand still,
Till either *death* hath clos'd these eyes of mine,
Or fortune given me measure of *revenge* !

3 HENRY VI. ii. 3.

Holy Writ.

REPENTANCE—(*continued*).

He found no place of *repentance*, though he sought it.

HEBREWS, xii.

The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to *repentance*.

2 PETER, iii.

REVENGE.

Do that which is good, and thou shalt have praise ; for he is the minister of *God* to thee for good ; a *revenger*, to execute wrath upon him that doeth evil.

ROMANS, xiii.

O Lord ! remember me, and visit me, and *revenge* me of my persecutors !

JEREMIAH, xv.

It is *God* that *avengeth* me, and that bringeth me forth from mine enemies.

2 SAMUEL, xxii.

His word was in mine heart, as a burning fire shut up in my bones, and I was weary with forbearing : peradventure he will be enticed, and we shall take our *revenge* on him.

JEREMIAH, xx.

Shakespeare,REVENGE—(*continued*).

To see this sight, it irks my very *soul*.
 Withhold *revenge*, dear *God*! 'tis not my fault;
 Not wittingly have I infring'd my *vow*.

3 HENRY VI. ii. 2.

RICH MAN.

I never see thy face, but I think on hell-fire, and
Dives that lived in purple; for there he is in his robes,
 burning, burning.

1 HENRY IV. iii. 3.

SABBATH.

By our *holy Sabbath* have I sworn.

MERCHANT OF VENICE, iv. 1.

I am in your debt for your last exercise,
 Come the next *Sabbath*, and I will content you.

RICHARD III. iii. 3.

SANCTUARY.

On what occasion, *God He* knows, not I,
 The Queen your mother, and your brother York,
 Have taken *sanctuary*.

RICHARD III. iii. 1.

God in Heaven forbid
 We should infringe the *holy privilege*
 Of blessed *sanctuary*! — not for all this land
 Would I be guilty of so deep a *sin*.

RICHARD III. iii. 1.

Holy Writ.

REVENGE—(*continued*).

I pray thee, let the king remember *the Lord thy God*, that thou wouldest not suffer the *revenger* of blood to destroy any more.

2 SAMUEL, xiv.

RICH MAN.

There was a certain *rich man*, which was clothed in purple, and fared sumptuously every day ; and in hell he lift up his eyes, being in torments, and cried, *Father Abraham, have mercy on me.*

LUKE, xvi.

SABBATH.

This is that which *the Lord* hath said, To-morrow is the rest of the *holy Sabbath* unto the Lord.

EXODUS, xvi.

The Gentiles besought that these words might be preached to them the next *Sabbath*.

ACTS, xiii.

SANCTUARY.

Thus saith the *Lord God*, Although I have cast them far off among the heathen, yet will I be to them as a *sanctuary*.

EZEKIEL, xi.

He hath looked down from *His sanctuary*; out of *Heaven* did *the Lord* behold the earth, that he might hear the mournings of such as are in captivity, and deliver the children appointed unto *death*.

PSALM cii.

Shakespeare,SANCTUARY—(*continued*).

Trust not him that hath once broken faith :
 I'll hence forthwith unto the *sanctuary* ;
 There shall I rest secure from force, and fraud.

3 HENRY VI. iv. 4.

SEA.

But I am not to say, it is a *sea*, for it is now the sky ;
 betwixt the *firmament* and it, you cannot thrust a bodkin's point.

WINTER'S TALE, iii. 3.

SELF-EXAMINATION.

I will chide no breather in the world, but *myself* ;
 against whom I know most faults.

AS YOU LIKE IT, iii. 2.

SIN.

O God ! forgive my *sins*, and pardon thee !

3 HENRY VI. v. 6.

Have not to do with him, beware of him ;
Sin, death, and hell, have set their marks on him ;
 And all their ministers attend on him.

RICHARD III. i. 3.

In sight of *God*, and us, your guilt is great :
 Receive the sentence of the law, for *sins*,
 Such as by *God's Book* are adjudg'd to *death*.

2 HENRY VI. ii. 3.

O, what authority and show of truth
 Can cunning *sin* cover itself withal !

MUCH ADO ABOUT NOTHING, iv. 1.

Holy Writ.

SANCTUARY — (*continued*).

Lift up your hands in the *sanctuary*, and *praise the Lord*.

PSALM CXXXIV.

SEA.

The floods are risen, *O Lord!* the floods lift up their waves ; the waves of the *sea* are mighty, and rage horribly.

PSALM XCIII.

SELF-EXAMINATION.

Let a man *examine* himself ; for if we would judge *ourselves*, we should not be judged.

1 CORINTHIANS, xi.

SIN.

My son, hast thou *sinned*? do so no more ; but ask pardon for thy former *sins*.

ECCLESIASTICUS, XXI.

If I *sin*, then *Thou* markest me, and *Thou* wilt not acquit me from mine iniquity.

JOB, x.

Until the law, *sin* was in the world ; but *sin* is not imputed when there is no law.

ROMANS, v.

If I do that I would not, it is no more I that do it, but *sin* that dwelleth in me.

ROMANS, vii.

If thou shalt forbear to *vow*, it shall be no *sin* in thee.

DEUTERONOMY, xxiii.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare,

SIN—(*continued*).

It is great *sin* to swear unto a *sin* ;
But greater *sin* to keep a *sinful oath*.

2 HENRY VI. v. 1.

Then *God* forgive the *sin* of all those *souls*—
That to their *everlasting residence*,
Before the dew of evening fall, shall fleet,
In dreadful trial of our kingdom's king !

KING JOHN, ii. 1.

I am a man, more *sinn'd* against, than *sinning*.

KING LEAR, iii. 2.

SOUL.

Take me from the world ;
My *soul* to *Heaven*, my blood upon your heads !

3 HENRY VI. i. 4.

Mount, mount, my *soul* ! thy seat is up on *high* ;
Whilst my gross flesh sinks downward here to *die*.

RICHARD II. v. 5.

I would not kill thy unprepared *spirit* ;
No — *Heaven* forefend ! — I would not kill thy *soul*.
OTHELLO, v. 2.

O, I have done these things,
That now give evidence against my *soul* !

RICHARD III. i. 4.

He held thee dearly, as his *soul's* redemption.
3 HENRY VI. ii. 1.

Holy Writ.

SIN—(*continued*).

The *Lord God* is merciful and gracious, abundant in goodness and truth ; forgiving iniquity, transgression, and *sin*.

O Lord! pardon our iniquity and our *sin*, and take us for *Thine* inheritance.

EXODUS, xxxiv.

And *God* said, *I* withheld thee from *sinning* against *Me*.

GENESIS, xx.

If thou *sinnest*, what dost thou against *Him* ?

JOB, xxxv.

If one man *sin* against another, the judge shall judge him.

1 SAMUEL, ii.

SOUL.

My *soul* is weary of my life : I will speak in the bitterness of my *soul*.

JOB, x.

My *soul* fleeth unto the *Lord*.

PSALM cxxx.

Fear not them which kill the body, but are not able to kill the *soul*; but rather fear *Him* which is able to destroy both *soul* and body in *hell*.

MATTHEW, x.

Why art thou so full of heaviness, *O my soul!* and why art thou so disquieted with me ?

PSALM xlvi.

Then shall they give every man a ransom for his *soul* unto the *Lord*.

EXODUS, xxx.

Shakespeare,SOUL—(*continued*).

And there I'll rest, as, after much turmoil,
A *blessed soul* doth in *Elysium*.

TWO GENTLEMEN OF VERONA, ii. 7.

This look of thine will hurl my *soul* from *Heaven*,
And fiends will snatch at it!

OTHELLO, v. 2.

All the *souls* that were, were *forfeit* once :
And *He*, that might the vantage best have took,
Found out the remedy.

MEASURE FOR MEASURE, ii. 2.

SPARROW.

I will buy nine *sparrows* for a penny, and his “*pia mater*” is not worth the ninth part of a *sparrow*.

TROILUS AND CRESSIDA, ii. 1.

SPIRIT.

When that this body did contain a *spirit*,
A kingdom for it was too small a bound ;
But now, two paces of the vilest earth
Is room enough.

1 HENRY IV. v. 4.

STARS.

I see thy glory, like a shooting *star*,
Fall to the base earth from the *firmament*.

RICHARD II. ii. 4.

Holy Writ.

SOUL—(*continued*).

Stand ye in the good way, and walk therein, and ye shall find rest for your *souls*.

JEREMIAH, vi.

Lo, they lie waiting for my *soul*!

PSALM lix.

Man became a living *soul*; and the *Lord God* put the man into the *Garden of Eden*, saying, of every tree of the *garden* mayest thou freely eat; but of the tree of knowledge, of good and evil, thou shalt not eat of it; for the day that thou eatest thereof, thou shalt surely *die*.

GENESIS, ii.

SPARROW.

Are not five *sparrows* sold for two farthings? Ye are of more value than many *sparrows*.

LUKE, xii.

SPIRIT.

Then shall the dust return to the earth as it was: and the *spirit* shall return unto *God*, who gave it.

ECCLESIASTES, xii.

STARS.

God set *stars* in the *firmament of Heaven*.

GENESIS, i.

The *stars* shall fall from *Heaven*.

MATTHEW, xxiv.

And the *stars* of *Heaven* fell unto the earth.

REVELATION, vi.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare,

STRENGTH.

Praised be *God*, and not our *strength*, for it !
HENRY V. iv. 7.

STRIFE.

I would to *God*, all *strifes* were well compounded !
RICHARD III. ii. 1.

If thou keep promise, I shall end this *strife* ;
Become a *Christian*, and thy loving wife.

MERCHANT OF VENICE, ii. 3.

SWEAR.

Who should I *swear* by ? thou believ'st no *God* !
TITUS ANDRONICUS, v. 1.

TEMPERANCE.

Ask *God* for *temperance* ; that's the appliance only,
Which your disease requires.

HENRY VIII. i. 1.

TEMPEST OF FIRE.

Never till to-night, never till now,
Did I go through a *tempest dropping fire*.

JULIUS CÆSAR, i. 3.

Holy Writ.

STRENGTH.

The *Lord* is my *strength*, and my shield; my heart hath trusted in *Him*, and I am helped.

PSALM xxviii.

STRIFE.

Let nothing be done through *strife*.

PHILIPPIANS, ii.

It is an honour for a man to cease from *strife*.

PROVERBS, xx.

SWEAR.

Now, therefore, *swear* unto me here, by *God*, that thou wilt not deal falsely with me. And Abraham said, I will *swear*.

GENESIS, xxi.

TEMPERANCE.

Add to your faith, virtue ; to virtue, knowledge ; to knowledge, *temperance* ; and to *temperance*, patience.

2 PETER, i.

TEMPEST OF FIRE.

And the *Lord* rained hail upon the land, and *fire* mingled with the hail, such as there was none like in the land.

EXODUS, ix.

The same day it rained *fire* and brimstone from *Heaven*.

LUKE, xvii.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare,

TEMPLE.

Confusion now hath made his master-piece !
Most *sacrilegious* murder hath broke ope
The *Lord's anointed temple*, and stole thence
The life o' the building.

MACBETH, ii. 3.

TEMPT.

Withhold thine indignation, mighty *Heaven*,
And *tempt* us not to bear above our power !

KING JOHN, v. 6.

THANKSGIVING.

Poor *soul* ! *God's* goodness hath been great to thee :
Let never day nor night *unhallow'd* pass,
But still remember what *the Lord* hath done.

2 HENRY VI. ii. 1.

O upright, just, and true-disposing *God*,
How do I *thank Thee*.

RICHARD III. iv. 4.

THOUGHTS.'

My words fly up, my *thoughts* remain below ;
Words, without *thoughts*, never to *Heaven* go.

HAMLET, iii. 3.

Holy Writ.

TEMPLE.

All the city was moved, and the people ran together : and they took *Paul*, and drew him out of the *Temple* ; and forthwith the doors were shut, and they went about to kill him.

ACTS, xxi.

TEMPT.

There hath no *temptation* taken you, but such as is common to man : but *God* is faithful, who will not suffer you to be *tempted* above that ye are able.

1 CORINTHIANS, x.

THANKSGIVING.

I thank *God*, whom I serve from my forefathers, with pure conscience, that, without ceasing, I have remembrance of *thee* in my *prayers*, night and day.

2 TIMOTHY, i.

While I live will I *praise the Lord* ; yea, as long as I have any being, I will sing praises unto my *God*.

PSALM cxvi.

Being enriched in every thing, to all bountifulness, which causeth, through us, *thanksgiving to God*.

2 CORINTHIANS, ix.

THOUGHTS.

God is not in all his *thoughts*.

PSALM x.

The Lord knoweth the *thoughts* of man.

PSALM xciv.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare,

THRONE.

*God, and His angels, guard your sacred throne,
And make you long become it !*

HENRY V. i. 2.

TIME.

*To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time ;
And all our yesterdays have lighted fools
The way to dusty death.*

MACBETH, v. 5.

TRANSGRESSION.

Heaven, lay not my transgression to my charge !
KING JOHN, i. 1.

TROUBLous WORLD.

So part we sadly in this *troublous* world,
To meet with joy in sweet *Jerusalem*.

3 HENRY VI. v. 5.

TRUTH.

Methinks, the *Truth* should live from age to age,
As 'twere retail'd to all posterity,
Even to the general *all-ending day*.

RICHARD III. iii. 1.

Holy Writ.

THRONE.

And I heard the voice of many *angels*, round about the *Throne*.

REVELATION, v.

TIME.

A thousand *years*, in *Thy* sight, are but as *yesterday* ; all our *days* are passed away, and we spend our *years* as a tale that is told.

PSALM xc.

TRANSGRESSION.

Blessed is he whose *transgression* is forgiven, whose sin is covered.

PSALM xxxii.

TROUBLous TIMES.

From the going forth of the commandment to restore *Jerusalem* ; in threescore and two weeks it shall be built again ; the street, and the wall, even in *troublous* times.

DANIEL, ix.

TRUTH.

The Lord is good : *His mercy* is *everlasting*, and *His truth* endureth to all generations.

PSALM c.

The *truth of the Lord* endureth for *ever*.

PSALM cxvii.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare,

VAIN GLORY.

Most miserable

Is the desire that's *glorious*: *Blessed* be those,
How mean soe'er, that have their honest wills,
Which seasons comfort.

CYMBELINE, i. 7.

VENGEANCE.

A virgin from her tender infancy,
Chaste and immaculate in very thought :
Whose maiden blood, thus rigorously effus'd,
Will cry for *vengeance* at the *gates of Heaven*.

1 HENRY VI. v. 4.

VICTORY.

God on our side, doubt not of *victory*.

2 HENRY VI. iv. 8.

Heaven have *glory* for this *victory*!

1 HENRY VI. iii. 2.

I, with submissive loyalty of heart,
Ascribe the *glory* of this *conquest* got,
First to my *God*, and next unto your Grace.

1 HENRY VI. iii. 4.

O God, Thy arm was here !
And not to us, but to *Thy arm* alone,
Ascribe we all * * * take it, *God*,
For it is only *Thine*.

HENRY V. iv. 8.

Holy Writ.

VAIN GLORY.

Let us not be desirous of *vain glory*.

GALATIANS, v.

Let nothing be done through strife or *vain glory*, but in lowliness of mind.

PHILIPPIANS, ii.

VENGEANCE.

I, the *Lord thy God*, am a jealous *God*, and visit the sins of the fathers upon the children, unto the third and fourth generation.

COMMANDMENTS.

Avenge not yourselves ; for it is written, Vengeance is Mine.

ROMANS, xii.

VICTORY.

Thou hast given victory unto kings.

PSALM cxliv.

David stood in the midst of the ground, and defended it, and slew the Philistines, and *the Lord* wrought a great *victory*.

2 SAMUEL, xxiii.

And he went forth *conquering and to conquer*.

REVELATION, vi.

O sing unto the *Lord* a new song, for *He* hath done marvellous things ; *His right hand* and *His holy arm* hath gotten *Him* the *victory*.

PSALM xcviij.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare,

VICTORY—(*continued*).

To whom *God* will, there be the *victory*!

3 HENRY VI. ii. 5.

Sound trumpets! let our bloody colours wave!
And either *victory*, or else a *grave*!

3 HENRY VI. ii. 2.

O Thou, whose captain I account myself,
Look on my forces with a gracious eye;

* * * * *

Make us *Thy* ministers of chastisement,
That we may *praise Thee* in *Thy victory*!

RICHARD III. v. 3.

VISION.

Saw you not, even now, a *blessed troop*
Invite me to a banquet; whose bright faces
Cast thousand beams upon me, like the sun?
They promised me *eternal happiness*.

HENRY VIII. iv. 2.

VOWS.

This, in the name of *God*, I promise here;
The which, if *He* be pleas'd, I shall perform:

* * * * *

And I will *die* a hundred thousand *deaths*,
Ere break the smallest parcel of this *vow*.

1 HENRY IV. iii. 2.

Holy Writ.

VICTORY — (*continued*).

Thanks be to *God*, which giveth us the *victory*.

1 CORINTHIANS, xv.

And *the Lord* wrought a great *victory* that day.

2 SAMUEL, xxiii.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory.

1 CHRONICLES, xxiii.

VISION.

He saw in a *vision*, about the ninth hour of the day, *an angel of God* coming to him, and saying unto him, Cornelius, thy *prayers* and thine *alms* are come up for a memorial before *God*.

ACTS, x.

VOWS.

Yea, they shall *vow* a *vow* unto the *Lord*, and perform it.

ISAIAH, xix.

Better is it that thou shouldest not *vow*, than that thou shouldest *vow* and not pay.

ECCLESIASTES, v.

Shakespeare,VOWS—(*continued*).

It is the purpose, that makes strong the *vow* ;
But *vows* to every purpose must not hold.

TROILUS AND CRESSIDA, v. 3.

It is *religion*, that doth make *vows* kept.

KING JOHN, iii. 1.

'Tis not the many oaths, that make the truth ;
But the plain single *vow*, that is *vow'd* true.
What is not *holy*, that we swear not by,
But take the *Highest* to witness.

ALL'S WELL THAT ENDS WELL, iv. 2.

He hath given countenance to his speech,
With almost all the *holy vows of Heaven*.

HAMLET, i. 3.

I have toward *Heaven* breath'd a secret *vow*,
To live in prayer and contemplation.

MERCHANT OF VENICE, iii. 4.

WAR.

How you awake the sleeping sword of *war*,
We charge you, in the *name of God*, take heed.

HENRY V. i. 2.

WICKEDNESS.

If the *wickedness* of these men have defeated the law, and outrun native punishment, though they can outstrip men, they have no wings to fly from *God*.

HENRY V. iv. 1.

Holy Writ.

VOWS—(*continued*).

So I will sing *praises* unto *Thy name* for ever; that I may daily perform my *vows*.

PSALM lxi.

If a man *vow* a *vow* unto the *Lord*, or swear an oath to bind his *soul* with a bond, he shall not break his word.

NUMBERS, xxx.

That mayest thou offer for a free-will offering, but for a *vow*, it shall not be accepted.

LEVITICUS, xxii.

When thou shalt *vow* a *vow* unto the *Lord thy God*, thou shalt not slack to pay it.

DEUTERONOMY, xxiii.

WAR.

Nation shall not lift up sword against nation, neither shall they learn *war* any more.

ISAIAH, ii.

WICKEDNESS.

The integrity of the upright shall guide them; but the *wicked* shall fall by his own *wickedness*.

PROVERBS, xi.

Shakespeare,

WIDOW.

Where, then, alas ! may I complain myself ?—
To *Heaven*, the *widow's* champion and defence.

RICHARD II. i. 2.

Arm, arm, you *Heavens*, against these perjur'd kings !
A *widow* cries ; be husband to me, *Heavens* !

KING JOHN, iii. 1.

WILL OF HEAVEN.

The words of *Heaven* ;—on whom it will, it will :
On whom it will not, so ; yet still, 'tis just.

MEASURE FOR MEASURE, i. 3.

The *will of Heaven*
Be done in this, and all things !

HENRY VIII. i. 1.

This lies all within the *will of God*,
To *Whom* I do appeal.

HENRY V. i. 2.

WISDOM.

Wisdom cries out in the streets, and no man regards it.

1 HENRY IV. i. 2.

The fool doth think he is *wise* ; but the *wise* man
knows himself to be a fool.

AS YOU LIKE IT, v. 1.

WITCH.

Blood will I draw on thee, thou art a *witch*,
And straightway give thy *soul* to him thou serv'st.

1 HENRY VI. i. 5.

Holy Writ.

WIDOW.

Ye shall not afflict any *widow*, or fatherless child ; if thou afflict them in anywise, and they cry at all unto *Me*, *I* will surely hear their cry.

EXODUS, xxii.

The King said unto her, What aileth thee ? and she answered, I am indeed a *widow* woman, and mine husband is dead.

2 SAMUEL, xiv.

WILL OF HEAVEN.

He said unto *Moses*, *I* will have mercy on whom *I* will have mercy, and *I* will have compassion on whom *I* will have compassion.

ROMANS, ix.

Thy will be done, as in *Heaven*, so in earth.

LUKE, xi.

He maketh intercession according to the *will of God*.

ROMANS, viii.

WISDOM.

Wisdom crieth without ; she uttereth her voice in the streets.

PROVERBS, i.

The way of a fool is right in his own eyes : but he that hearkeneth unto counsel is *wise*.

PROVERBS, xxii.

WITCH.

Thou shalt not suffer a *witch* to live.

EXODUS, xxii.

Shakespeare,

WITCHCRAFT.

Tell me what they deserve,
That do conspire my *death* with devilish plots
Of damned *witchcraft*.

RICHARD III. iii. 4.

WOE.

Now hath my *soul* brought forth her prodigy ;
And I, a gasping new-deliver'd mother,
Have *woe* to *woe*, sorrow to sorrow join'd.

RICHARD II. ii. 2.

WORLD.

Would I were dead ! if *God's* good will were so :
For what is in this *world* but grief and *woe* ?

3 HENRY VI. ii. 5.

WORLD'S DISSOLUTION.

The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, *all which it inherit, shall dissolve* ;
And, like this insubstantial pageant faded,
Leave not a rack behind.

TEMPEST, iv. 1.

Holy Writ.

WITCHCRAFT.

He used enchantments and used *witchcraft*, and dealt with familiar spirits and with *wizards*; he wrought much evil in the sight of the *Lord*.

2 CHRONICLES, xxxiii.

WOE.

Who hath *woe*? who hath sorrow? who hath contentions? who hath wounds without cause?

PROVERBS, xxviii.

WORLD.

He that hateth his life in this *world*, shall keep it unto life eternal.

JOHN, xii.

WORLD'S DISSOLUTION.

The *Heavens* shall pass away with a great noise, and the *elements shall melt* with fervent heat, the *earth* also, and the *works that are therein*, shall be burned; for the *Heavens*, being on fire, *shall be dissolved*, and the *elements shall melt*.

2 PETER, iii.

In concluding this part of the compilation of Shakespeare's Religious Sentences, we cannot avoid expressing the indulged hope, that our readers will feel with us a gratified surprise, that so many passages, embellishing his works, should have been found so conformable to the Holy Scriptures. They present incontestable proofs that he was fully read in Holy Writ, and that his mind was most sensibly imbued with the sublimity and hallowed character of the Sacred Writings.

In contemplating the diversity of Shakespeare's genius, it is delightful to behold him, while depicting the sublunary scenes of human life in all its various shades, exhorting us, at the same time, to look up with adoration to the Omnipotent Creator of the Universe.

We now proceed to submit some further extracts from the works of Shakespeare, of a similar description to the preceding, but not accompanied with corresponding passages from Scripture; thus showing how copiously he drew from the pure source of his own all-gifted mind sentences of high morality and true religion.

These we have placed under the respective heads of GOD, HEAVEN, DEATH, SOUL, PRAYER, HOLY, SACRAMENT, and WAR, in order to give a defined arrangement of the subjects, and to show in what a pure religious sense he treats and considers each.

Shakespeare.

GOD.

Since *God* so graciously hath brought to light
 This dangerous treason, lurking in our way,
 Then, forth, dear countrymen ; let us deliver
 Our puissance into the *hand of God*.

HENRY V. ii. 2.

So just is *God*, to right the innocent.

RICHARD III. i. 3.

Lord ! we know what we are, but know not what we
 may be.

HAMLET, iv. 5.

O God, which this blood mad'st, revenge his *death* !
 Either *Heaven*, with lightning, strike the murderer dead,
 Or, *Earth*, gape open wide, and eat him quick.

RICHARD III. i. 2.

What is your grace's pleasure ? —
 Even that, I hope, which pleaseth *God* above,
 And all good men.

RICHARD III. iii. 7.

This, in the name of *God*, I promise here.

1 HENRY IV. iii. 2.

Shakespeare.

Pray *God* he keep his oath.

TWELFTH NIGHT, iii. 4.

I' the name of *God*,
Your pleasure be fulfill'd !

HENRY VIII. ii. 4.

God forbid any malice should prevail !

* * * * *

Pray *God*, he may acquit him of suspicion !

2 HENRY VI. iii. 2.

God be thanked for prevention ;
Which I in sufferance heartily will rejoice,
Beseeching *God*, and you, to pardon me.

* * * * *

God quit you in *His* mercy !

HENRY V. ii. 2.

God above deal between thee and me !

MACBETH, iv. 3.

I rather do beseech you pardon me,
Who, earnest in the service of my *God*,
Neglect the visitation of my friends.

RICHARD III. iii. 7.

Cold news, Lord Somerset ; but *God's will be done !*

2 HENRY VI. iii. 1.

But Warwick, after *God*, thou set'st me free ;
And chiefly, therefore, I thank *God*, and thee ;
He was the *Author*, thou the instrument.

3 HENRY VI. iv. 6.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare.

God defend the right !

LOVE'S LABOUR'S LOST, i. 1.

*God will revenge it ; whom I will importune,
With earnest *prayers*, all to that effect.*

RICHARD III. ii. 2.

*God is much displeas'd,
That you take with unthankfulness *His* doing.*

RICHARD III. ii. 2.

*Be patient yet.—
I will, when you are humble ; nay, before,
Or *God* will punish me.*

HENRY VIII. ii. 4.

*Thy wife is proud : she holdeth thee in awe,
More than *God*, or religious churchmen may.*

1 HENRY VI. i. 1.

*That he is *dead*, good Warwick, 'tis too true ;
But how he died, *God* knows.*

2 HENRY VI. iii. 2.

*For love of *God*, forbear him.*

HAMLET, v. 1.

*Proffers, not took, reap thanks for their reward.
Inspired merit, so by breath is barr'd :
It is not so with *Him*, that *all things knows*,
As 'tis with us, that square our guess by shows ;
But most it is presumption in us, when
The help of *Heaven* we count the act of men.*

ALL'S WELL THAT ENDS WELL, ii. 1.

Shakespeare.

Cancel his bond of life, dear *God*, I pray !

RICHARD III. iv. 4.

If *God* will be avenged for the deed,
O, know you, that *He* doth it publicly ;
He needs no indirect nor lawless course
To cut off those that have offended *Him* !

RICHARD III. i. 4.

God be wi' you ; fare you well.

HAMLET, ii. 1.

God grant, we never may have need of you !

RICHARD III. i. 3.

Both to defend my loyalty and truth,
To *God*, my king, and my succeeding issue.

RICHARD II. i. 3.

God, the best maker of all marriages,
Combine your hearts in one.

HENRY V. v. 2.

God take King Edward to *His* mercy,
And leave the world for me to bustle in.

RICHARD III. i. 1.

We are in *God's* hand, brother, not in theirs.

HENRY V. iii. 6.

Shakespeare.

More needs she the divine than the physician. —
God, God, forgive us all !

MACBETH, v. 1.

You know your places ; *God* be with you all !

HENRY V. iv. 3.

In the name of *God*,
How comes it, then, that thou art call'd a king,
When living blood doth in these temples beat,
Which owe the crown that thou o'er-masterest ?

KING JOHN, ii. 1.

We thought ourself thy lawful king :

* * * *

If we be not, shew us the *hand of God*
That hath dismiss'd us from our stewardship.

RICHARD II. iii. 3.

God bless thee, and put meekness in thy breast,
Love, charity, obedience, and true duty.

RICHARD III. ii. 2.

O pity, *God*, this miserable age !
Erroneous, mutinous, and unnatural !

3 HENRY VI. ii. 5.

O upright, just, and true-disposing *God*,
How do I thank *Thee* !

RICHARD III. iv. 4.

Shakespeare.

A hell-hound, that doth hunt us all to *death* : —

* * * *

That foul defacer of *God's* handy-work.

RICHARD III. iv. 4.

O, triumph not in my woes ;

God witness with me, I have wept for thine !

RICHARD III. iv. 4.

God (if *Thy* will be so),

Enrich the time to come with smooth-fac'd peace,
With smiling plenty, and fair prosperous days !

RICHARD III. v. 4.

God forbid,

That you should fashion, wrest, or bow your reading,
Or nicely charge your understanding *soul*
With opening titles miscreate, whose right
Suits not in native colours with the truth.

HENRY V. i. 2.

O God ! O God ! that e'er this tongue of mine,
That laid the sentence of dread banishment
On yon proud man, should take it off again
With words of sooth !

RICHARD II. iii. 3.

Now *God in Heaven* forbid !

RICHARD II. ii. 2.

O God, what mischiefs work the wicked ones ;
Heaping confusion on their own heads thereby !

2 HENRY VI. ii. 1.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare.

O God! forgive my sins, and pardon thee !

3 HENRY VI. v. 6.

If he do fear *God*, he must necessarily keep peace.

MUCH ADO ABOUT NOTHING, ii. 3.

Nor *God*, nor I, delight in perjur'd men.

LOVE'S LABOUR'S LOST, v. 2.

O, forbid it, *God*,
That in a *Christian* climate, *souls* refined
Should shew so heinous, black, obscene a deed !

RICHARD II. iv. 1.

God hath blessed you with a good name.

MUCH ADO ABOUT NOTHING, iii. 3.

O Warwick, I do bend my knee with thine,
And, in this vow, do chain my *soul* to thine ; —
And, ere my knee rise from the earth's cold face,
I throw my hands, mine eyes, my heart to *Thee*,
Thou setter-up and plucker-down of kings !
Beseeching *Thee*, — if with *Thy will* it stands,
That to my foes this body must be prey, —
Yet that *Thy brazen gates of Heaven* may ope,
And give sweet passage to my sinful *soul* ! —
Now, lords, take leave, until we meet again,
Where e'er it be, in *Heaven*, or on earth.

3 HENRY VI. ii. 3.

Shakespeare.

Great God, how just art Thou!

2 HENRY VI. v. 1.

Let us be back'd with *God*, and with the seas,
Which *He* hath given for fence impregnable ;
And with their helps only defend ourselves.

3 HENRY VI. iv. 1.

I say no more than truth, so help me *God* !

2 HENRY VI. iii. 1.

Serve *God*, love me, and mend.

MUCH ADO ABOUT NOTHING, v. 2.

*God give your graces both
A happy and a joyful time of day !*

RICHARD III. iv. 1.

Who hath not heard it spoken,
How deep you were within the *books of God* ?

2 HENRY IV. iv. 2.

*O God ! O God !
How weary, stale, flat, and unprofitable,
Seem to me all the uses of this world !*

HAMLET, i. 2.

In *God's name*, lead : your king's name be obey'd :
And what *God* will, that let your king perform,

3 HENRY VI. iii. 1.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare.

HEAVEN.

O let me not be mad, not mad, sweet *Heaven*!
Keep me in temper: I would not be mad!

KING LEAR, i. 5.

Heaven! be *Thou* gracious to none alive,
If Salisbury wants mercy at *Thy hands*.

1 HENRY VI. i. 4.

Tarry, dear cousin,
My *soul* shall thine keep company to *Heaven*:
Tarry, sweet *soul*, for mine; then fly a-breast:
As, in this glorious and well-foughten field,
We kept together in our chivalry!

HENRY V. iv. 6.

His actions shew much like to madness: pray *Heaven*,
his wisdom be not tainted.

MEASURE FOR MEASURE, iv. 4.

O, help him, you sweet *Heavens*!

* * * *

Heavenly Powers! restore him.

HAMLET, iii. 1.

Shakespeare.

Though thy speech doth fail,
One eye thou hast, to look to *Heaven* for grace :
The sun with one eye vieweth all the world.

1 HENRY VI. i. 4.

But, for the certain knowledge of that truth,
I put you o'er to *Heaven*.

* * * *

Heaven guard my mother's honour.

KING JOHN, i. 1.

O, upon my knee,
Made hard by kneeling, I do pray to thee.

* * * *

Alter not the doom,
Fore-thought by *Heaven*.

KING JOHN, iii. 1.

When thou fall'st (as *God* forbid the hour !)
Must Edward fall ; which peril *Heaven* forefend.

3 HENRY VI. ii. 1.

Pray *Heaven* he sound not my disgrace.—
God, turn their hearts !

HENRY VIII. v. 2.

Allow not nature more than nature needs.

* * * * *

You *Heavens*, give me that patience, patience I need !

KING LEAR, ii. 4.

Shakespeare.

Woe above woe ! grief more than common grief !
 O, that my death would stay these ruthful deeds ! —
 O, pity, pity, gentle *Heaven*, pity !

8 HENRY VI. ii. 5.

This gate

Instructs you how to adore the *Heavens* ; and bows you
 To morning's holy office : —

Good Morrow to the sun. Hail, thou fair *Heaven* !

CYMBELINE, iii. 3.

Shall we serve *Heaven*
 With less respect than we do minister
 To our gross selves ?

MEASURE FOR MEASURE, ii. 2.

O, but man ! proud man !
 Drest in a little brief authority ;
 Most ignorant of what he's most assur'd,
 Plays such fantastic tricks before *high Heaven*,
 As make the *angels* weep.

MEASURE FOR MEASURE, ii. 2.

Flow, flow, you *Heavenly blessings*, on her.

CYMBELINE, iii. 5.

Heaven be the record to my speech !
 In the devotion of a subject's love.

* * * *

For what I speak,
 My body shall make good upon this earth,
 Or my *divine soul* answer it in *Heaven*.

RICHARD II. i. 1.

Shakespeare.

And weep ye now, seeing she is advanc'd
Above the clouds, as high as *Heaven* itself?

ROMEO AND JULIET, iv. 5.

Heaven, in thy good cause, make thee prosperous.

RICHARD II. i. 3.

Sweet rest to his *soul!* —

Fly, lords, and save yourselves; for Warwick bids
You all farewell,— to meet again in *Heaven*.

3 HENRY VI. v. 2.

Now, *Heaven* help him!

KING LEAR, iii. 7.

'Would I had met my dearest foe in *Heaven*
Or ever I had seen that day.

HAMLET, i. 2.

Who ever knew the *Heavens* menace so?

JULIUS CÆSAR, i. 3.

For myself, to *Heaven* I do appeal,
How I have lov'd my king, and commonweal.

2 HENRY VI. ii. 1.

First, methought,
I stood not in the smile of *Heaven*.

HENRY VIII. ii. 4.

Hark! hark! the lark at *Heaven's* gate sings.

CYMBELINE, ii. 3.

Shakespeare.

Can we outrun the *Heavens* ?

2 HENRY VI. v. 2.

Give place ; by *Heaven*, thou shalt rule no more
O'er him, whom *Heaven* created for thy ruler !

2 HENRY VI. v. 1.

So defend thee *Heaven*, and thy valour !

RICHARD II. i. 3.

Heaven has an end in all.

HENRY VIII. ii. 1.

O *Heavens* ! that this treason were not, or not I the
detector.

KING LEAR, iii. 5.

Each day still better other's happiness ;
Until the *Heavens* * * * *
Add an *immortal* title to your crown.

RICHARD II. i. 1.

The King of Heaven forbid, our lord the King
Should so with civil and uncivil arms
Be rush'd upon !

RICHARD II. iii. 3.

Then is there mirth in *Heaven*,
When earthly things made even
Atone together.

AS YOU LIKE IT, v. 4.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare.

As false, by *Heaven*, as *Heaven* itself is true.

RICHARD II. iv. 1.

All the stor'd vengeances of *Heaven* fall
On her !

KING LEAR, ii. 4.

Who comes here ? — O *Heavens* !

KING LEAR, ii. 4.

Heaven mend all !

CYMBELINE, v. 5.

I charge thee,
As *Heaven* shall work in me for thine avail,
To tell me truly.

ALL'S WELL THAT ENDS WELL, i. 3.

The *Heavens* speed thee in thine enterprise.

JULIUS CÆSAR, ii. 4.

The will of Heaven
Be done in this, and all things.

HENRY VIII. i. 1.

In that hope, I throw mine eyes to *Heaven*,
Scorning whate'er you can afflict me with.

3 HENRY VI. i. 4.

See what *Heaven* can do !

PERICLES,

Shakespeare.

This sorrow's *Heavenly* ;
It strikes, where it doth love.

OTHELLO, v. 2.

What if this cursed hand
Were thicker than itself with brother's blood ?
Is there not rain enough in the sweet *Heavens*,
To wash it white as snow ?

HAMLET, iii. 3.

If that the *Heavens* do not their visible spirits
Send quickly down, to tame these vile offences,
Humanity must perforce prey on itself.

KING LEAR, iv. 2.

O Heavens ! can you hear a good man groan,
And not relent, or not compassion him ?

TITUS ANDRONICUS, iv. 1.

I here protest, in sight of *Heaven*,
And by the hope I have of *Heavenly* bliss,
That I am clear from this misdeed.

3 HENRY VI. iii. 3.

To us, the imagin'd voice of *God* himself ;
The very opener, and intelligencer,
Between the grace, the sanctities of *Heaven*,
And our dull workings.

2 HENRY IV. iv. 2.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare.

O *Heaven* ! were man
But constant, he were perfect : That one error
Fills him with faults ; makes him run through all sins :
* * * * *

Bear witness, *Heaven* !

TWO GENTLEMEN OF VERONA, v. 4.

The *Heavens* do low'r upon you, for some ill ;
Move them no more, by crossing *their high will*.

ROMEO AND JULIET, iv. 5.

Heaven and yourself
Had part in this fair maid ; now *Heaven* hath all ;
Your part in her you could not keep from *death* ;
But *Heaven* keeps *His* part in *eternal life*.

ROMEO AND JULIET, iv. 5.

Though usurpers sway the rule awhile,
Yet *Heavens* are just, and time suppresseth wrongs.

3 HENRY VI. iii. 3.

Even in that was *Heaven* ordinant.

HAMLET, v. 2.

His grandam's wrongs, and not his mother's shames,
Draw those *Heaven*-moving pearls from his poor eyes,
Which *Heaven* shall take in nature of a fee ;
Ay, with these crystal beads, *Heav'n* shall be brib'd
To do him justice.

KING JOHN, ii. 1.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare.

Wherefore did you so much tempt the *Heavens*?
It is the part of men to fear and tremble.

JULIUS CÆSAR, i. 3.

So much my conscience whispers in your ear :
Which none but *Heaven*, and you, and I, shall hear.
KING JOHN, i. 1.

Heaven hath a hand in these events,
To whose high will we bound our calm contents.

RICHARD II. v. 2.

At his touch,
Such sanctity hath *Heaven* given his hand,
They presently amend.

MACBETH, iv. 3.

He delivers you,
From this earth's thraldom, to the joys of *Heaven*.
RICHARD III. i. 4.

O, he was gentle, mild, and virtuous !
The fitter for the *King of Heaven*, that hath him.
RICHARD III. i. 2.

He is in *Heaven*, where thou shalt never come.
RICHARD III. i. 2.

Shakespeare.

He gave his honours to the world again,
His blessed part to *Heaven*, and slept in peace.

HENRY VIII. iv. 2.

His words are bonds, his oaths are oracles ;
His love sincere, his thoughts immaculate ;
His heart as far from fraud, as *Heaven* from earth.

TWO GENTLEMEN OF VERONA, ii. 7.

With his strong arms
He fastened on my neck, and bellow'd out
As he'd burst *Heaven*.

KING LEAR, v. 3.

Thou, out of *Heaven's* benediction com'st,
To the warm sun !

KING LEAR, ii. 2.

Heaven hath infus'd them with these spirits,
To make them instruments of fear, and warning.

JULIUS CÆSAR, i. 3.

Heaven's bounty towards him might
Be us'd more thankfully.

CÝMBELINE, i. 7.

We'll both together lift our heads to *Heaven*,
And never more abase our sight so low,
As to vouchsafe one glance unto the ground.

2 HENRY VI. i. 2.

Shakespeare.

I will keep her ignorant of her good,
To make her *Heavenly* comforts of despair.

MEASURE FOR MEASURE, iv. 3.

He that parts us, shall bring a brand from *Heaven*,
And fire us hence.

KING LEAR, v. 3.

Heaven, and my conscience, knows
Thou didst unjustly banish me.

CYMBELINE, iii. 3.

When I am in *Heaven*, I shall desire
To see what this child does, and praise *my Maker*.

HENRY VIII. v. 4.

Taint not thy mind, nor let thy soul contrive
Against thy mother aught ; leave her to *Heaven*.

HAMLET, i. 5.

His greatness was no guard,
To bar *Heaven's* shaft ; but sin had his reward.

PERICLES, ii. 4.

So smile the *Heavens* upon this *holy act*.

ROMEO AND JULIET, ii. 6.

Now, lords, if *Heaven* doth give successful end
To this debate, that bleedeth at our doors ;
We will our youth lead on to higher fields,
And draw no swords but what are *sanctify'd*.

2 HENRY IV. iv. 4.

Shakespeare.

My words fly up, my thoughts remain below :
Words without thoughts never to *Heaven* go.

HAMLET, iii. 3.

This judgment of the *Heavens*, that makes us tremble,
Touches us not with pity.

KING LEAR, v. 3.

Expose thyself to feel what wretches feel ;
That thou may'st shake the superflux to them,
And shew the *Heavens* more just.

KING LEAR, iii. 4.

Commend me to his grace ;
And, if he speak of Buckingham, pray tell him,
You met him half in *Heaven*.

HENRY VIII. ii. 1

The means, that *Heaven* yields, must be embrac'd,
And not neglected ; else, if *Heaven* would,
And we will not, *Heaven's* offer we refuse ;
The proffer'd means of succour and redress.

RICHARD II. iii. 2.

Adieu, and take thy praise with thee to *Heaven* !
Thy ignominy sleep with thee in thy grave,
But not remember'd in thy epitaph !

1 HENRY IV. v. 4.

O, who shall believe,
But you misuse the reverence of your place ;
Employ the countenance and grace of *Heaven*,
As a false favourite doth his prince's name,
In deeds dishonourable ?

2 HENRY IV. iv. 2.

The cross blue lightning seem'd to open
The breast of *Heaven*. JULIUS CÆSAR, i. 3.

Shakespeare.

Put we our quarrel to the *will of Heaven* ;
Who, when *He* sees the hours ripe on earth,
 Will rain hot vengeance on offenders' heads.

RICHARD II. i. 2.

Then I confess, .
 Here on my knee, before *high Heaven* and you,
 That before you, and next unto *high Heaven*,
 I love your son !

ALL'S WELL THAT ENDS WELL, i. 3.

Were it not good, your grace could fly to *Heaven*?
 The *treasury of everlasting joy*.

2 HENRY VI. ii. 1.

If sanctimonious ceremonies
 With full and *holy rite* be minister'd,
 Then sweet aspersions shall the *Heavens* let fall,
 To make this contract grow.

TEMPEST, iv. 1.

Father cardinal, I have heard you say,
 That we shall see and know our friends in *Heaven* :
 If that be true, I shall see my boy again ;
 For, since the birth of *Cain*, the first male child,
 To him that did but yesterday suspire,
 There was not such a gracious creature born.

* * * *

And so he'll die ; and, rising so again,
 When I shall meet him in the *court of Heaven*
 I shall not know him.

KING JOHN, iii. 4.

Shakespeare.

Brief as the lightning in the collied night,
That, in a spleen, unfolds both *Heaven* and earth.

MIDSUMMER NIGHT'S DREAM, i. 1.

Thou, whom I from meaner form
Have bench'd, and rear'd to worship ; who may'st see,
Plainly as *Heaven* sees earth, and earth sees *Heaven*,
How I am galled.

WINTER'S TALE, i. 2.

Nor *Heaven*, nor earth, have been at peace to-night.

JULIUS CÆSAR, ii. 2.

A serving-man proud in heart and mind ; * * *
That swore as many oaths as I spake words, and broke
them in the sweet face of *Heaven*.

KING LEAR, iii. 4.

For *Heaven's* sake, Hubert, let me not be bound !
And I will sit as quiet as a lamb.

KING JOHN, iv. 1.

O, *Heaven* ! — I thank you, Hubert.

KING JOHN, iv. 1.

There is no malice in this burning coal ;
The breath of *Heaven* hath blown his spirit out,
And strew'd repentant ashes on his head.

KING JOHN, iv. 1.

Shakespeare.

By *Heaven*, lady, you shall have no cause
To curse the fair proceedings of this day.

KING JOHN, iii. 1.

What you bid me undertake,
Though that my death were adjunct to my act,
By *Heaven*, I'd do't!

KING JOHN, iii. 3.

A thousand businesses are brief in hand,
And *Heaven* itself doth frown upon the land.

KING JOHN, iv. 3.

To guard a title that was rich before,
To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper-light
To seek the beauteous eye of *Heaven* to garnish,
Is wasteful, and ridiculous excess.

KING JOHN, iv. 2.

I do think that you might pardon him,
And neither *Heaven*, nor man, grieve at the mercy.

MEASURE FOR MEASURE, ii. 2.

Sure, one of you does not serve *Heaven* well.

MERRY WIVES OF WINDSOR, iv. 5.

Shakespeare.

I cannot tell
 What *Heaven* hath given him, let some graver eye
 Pierce into that; but I can see his pride
 Peep through each part of him.

HENRY VIII. i. 1.

Therefore doth *Heaven* divide
 The state of man in divers functions.

HENRY V. i. 2.

To sing *Heaven's* praise with such an earthly tongue.

POEMS.

Now, afore *Heaven*, 'tis shame such wrongs are borne.

RICHARD II. ii. 1.

Can judge as fitly of his worth,
 As I can of those mysteries which *Heaven*
 Will not have earth to know.

CURIOLANUS, iv. 2.

The *grace of Heaven*,
 Before, behind thee, and on every hand,
 Enwheel thee round!

OTHELLO, ii. 1.

Fare you well!
 Hereafter, in a *better world* than this,
 I shall desire more love and knowledge of you.

AS YOU LIKE IT, i. 2.

Shakespeare.

I conjure thee, as thou believ'st
There is another *comfort* than this world.

MEASURE FOR MEASURE, v. 1.

Virtue preserv'd from fell destruction's blast,
Led on by *Heaven*, and crown'd with joy at last.

PERICLES, v. 3.

Swear, by the duty that you owe to *Heaven*,
To keep the oath that we administer.

RICHARD II. i. 3.

Heaven's is the quarrel; for *Heaven's* substitute,
His deputy anointed in *His* sight,
Hath caus'd his death: the which, if wrongfully,
Let *Heaven* revenge.

RICHARD II. i. 2.

The plants look up to *Heaven*, from whence
They have their nourishment.

PERICLES, i. 2.

Too much honour;
O, 'tis a burden — 'tis a burden,
Too heavy for a man that hopes for *Heaven*.

HENRY VIII. iii. 2.

Shakespeare.

I have an oath in *Heaven*:

Shall I lay perjury upon my *soul*?

MERCHANT OF VENICE, iv. 1.

Canst thou dispense with *Heaven* for such an oath?

2 HENRY VI. v. 1.

Like to the lark, at break of day arising
From sullen earth, sings hymns at *Heaven's gate*.

SONNET xxix.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare.

DEATH.

I have hope to live, and am prepared to *die*. —
Be absolute for *death*; either *death*, or life,
Shall thereby be the sweeter.

MEASURE FOR MEASURE, iii. 1.

The weariest and most loathed worldly life,
That age, ache, penury, and imprisonment
Can lay on nature, is a paradise
To what we fear of *death*.

MEASURE FOR MEASURE, iii. 1.

Just *Death*, kind umpire of men's miseries,
With sweet enlargement, doth dismiss me hence.

1 HENRY VI. ii. 5.

Make haste, the hour of *death* is expiate.

* * * *

Let us here embrace:
Farewell, until we meet again in *Heaven*.

RICHARD III. iii. 3.

Our purposes *God* justly hath discover'd;
And I repent my fault, more than my *death*;

* * * *

Although my body pay the price of it.

HENRY V. ii. 2.

Shakespeare.

Fly, father, fly ! for all your friends are fled ;

* * * * *

Away ! — for *Death* doth hold us in pursuit.

3 HENRY VI. ii. 5.

Why, what is pomp, rule, reign, but earth and dust ?
And, live we how we can, yet *die* we must.

3 HENRY VI. v. 2.

Your *death*,
The taste whereof, *God of His mercy* give you
Patience to endure.

HENRY V. ii. 2.

Death makes no conquest of this conqueror ;
For now he lives in fame, though not in life.

RICHARD III. iii. 1.

Here, on my knee, I beg *mortality*,
Rather than life preserv'd with infamy.

1 HENRY VI. iv. 5.

Art thou gone too ? All comfort go with thee !
For none abides with me : — my joy is *death* :
Death, at whose name I oft have been afear'd,
Because I wish'd this world's eternity.

2 HENRY VI. ii. 4.

O, I could prophesy,
But that the earthy and cold hand of *Death*
Lies on my tongue.

1 HENRY IV. v. 4.

Shakespeare.

Which I had rather seal with my *death*, than repeat over to my shame.

MUCH ADO ABOUT NOTHING, v. 1.

Tell me what blessings I have here alive,
That I should fear to *die*?

WINTER'S TALE, iii. 2.

Mercutio's *dead*:
That gallant *spirit* hath aspir'd the clouds.

* * * *

Mercutio's *soul*
Is but a little way above our heads ;
Staying for thine to keep him company.

ROMEO AND JULIET, iii. 1.

What's yet in this,
That bears the name of life ? Yet in this life
Lie hid more thousand *deaths* : yet *death* we fear.

MEASURE FOR MEASURE, iii. 1.

Grim *Death*, how foul and loathsome is thine image.

TAMING OF THE SHREW, i. 1.

Thus ready for the way of life or *death*,
I wait the sharpest blow.

PERICLES, i. 1.

Death, as the *Psalmist* saith, is certain to all :
All shall *die*.

2 HENRY IV. iii. 2.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare.

Take hence that traitor from our sight,
For, by his *death*, we do perceive his guilt :
And *God*, in justice, hath reveal'd to us
The truth and innocence of this poor fellow.

2 HENRY VI. ii. 3.

O sleep, thou ape of *death*, lie dull upon her !
And be her sense but as a monument,
Thus in a chapel lying !

CYMBELINE, ii. 2.

They have said their *prayers*, and they stay for *death*.
HENRY V. iv. 2.

Smile, gentle *Heaven* ! or strike, ungentle *Death* ;
For this world frowns.

3 HENRY VI. ii. 3.

Make peace with *God*, for you must *die*.
RICHARD III. i. 4.

Death, having prey'd upon the outward parts,
Leaves them insensible : and his siege is now
Against the mind, the which *he* pricks and wounds.

KING JOHN, v. 7.

I repent :
There is no sure foundation set in blood ;
No certain life achiev'd by others' *death*.

KING JOHN, iv. 2.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare.

We cannot hold *mortality's* strong hand —

* * * *

Think you, I bear the shears of destiny ?
Have I commandment on the pulse of *life* ?

KING JOHN, iv. 2.

And, when old Time shall lead him to his *end*,
Goodness and he fill up one monument.

HENRY VIII. ii. 1.

God knows, how long it is I have to live :
And it has pleas'd *Him* that three times to-day
You have defended me from imminent *death*.

2 HENRY VI. v. 3.

'Tis a vile thing to *die*,
When men are unprepar'd, and look not for it.

RICHARD III. iii. 2.

Come, lead me to the block, bear him my head :
They smile at me, who shortly shall be *dead*.

RICHARD III. iii. 4.

Of all the wonders that I yet have heard,
It seems to me most strange that men should fear :
Seeing that *death*, a necessary end,
Will come, when it will come.

JULIUS CÆSAR, ii. 2.

This fell sergeant, *Death*, is strict in his arrest.

HAMLET, v. 2.

Shakespeare.

Bear from hence his *body*,
 And mourn you for him : let him be regarded
 As the most noble *corse*, that ever herald
 Did follow to his *urn*.

CORIOLANUS, v. 5.

Those whom you curse,
 Have felt the worst of *Death's* destroying wound,
 And lie full low, grav'd in the hollow ground.

RICHARD II. iii. 2.

According to his virtue let us use him,
 With all respect and rites of *burial*.
 Within my tent his *bones* to-night shall lie,
 Most like a soldier, order'd honourably.

JULIUS CÆSAR, v. 2.

For *Heaven's* sake, let us sit upon the ground,
 And tell sad stories of the *death* of kings.

RICHARD II. iii. 2.

For within the hollow crown,
 That rounds the mortal temples of a king,
 Keeps *Death* his court ; and there the antic sits,
 Scoffing his state, and grinning at his pomp ;
 Allowing him a breath, a little scene,
 To monarchise.

RICHARD II. iii. 2.

Shakespeare.

To *die*, is to be banish'd from myself.

TWO GENTLEMEN OF VERONA, iii. 1.

He that cuts off twenty years of life,
Cuts off so many years of fearing *death*.

JULIUS CÆSAR, iii. 1.

By medicine, life may be prolong'd, yet *Death*
Will seize the doctor too.

CYMBELINE, v. 5.

Death lies on her, like an untimely frost
Upon the sweetest flower of all the field.

ROMEO AND JULIET, iv. 5.

These eyes, that now are dimm'd with *death's* black veil,
Have been as piercing as the mid-day sun.

3 HENRY VI. v. 2.

Dar'st thou *die*?
The sense of *death* is most in apprehension.

MEASURE FOR MEASURE, iii. 1.

Where art thou, *Death*?
Come hither, come ! come, come, and take a queen.

ANTONY AND CLEOPATRA, v. 2.

Good night, sweet prince ;
And flights of *angels* sing thee to thy *rest*!

HAMLET, v. 2.

Shakespeare.

Nothing can we call our own, but *death*,
And that small model of the barren earth,
Which serves as paste and cover to our bones.

RICHARD II. iii. 2.

Though *death* be poor, it ends a mortal woe.

RICHARD II. ii. 1.

So, now prosperity begins to mellow,
And drop into the rotten mouth of *Death*.

RICHARD III. iv. 4.

Death remember'd, should be like a mirror,
Who tells us, life's but breath ; to trust it, error.

PERICLES, i. 1.

He should the bearers put to sudden *death*.

HAMLET, v. 2.

To whom he gave these words,—“ O father Abbot,
An old man, broken with the storms of state,
Is come to lay *his weary bones* among ye ;
Give him a *little earth* for charity ! ”
So went to bed : where eagerly his sickness
Pursu'd him still ; and, three nights after this,
About the hour of eight (which he himself
Foretold should be *his last*), full of repentance,
Continual meditations, tears, and sorrows,
He gave his honours to the world again,
His blessed part to *Heaven*, and *slept in peace*.

HENRY VIII. iv. 2.

Shakespeare.

Ambition's *debt* is paid !

* * * * *

Dost thou lie so low ?

Are all thy conquests, glories, triumphs, spoils,
Shrunk to *this little measure* ?

JULIUS CÆSAR, III. i.

O, let the vile world end,
And the premised flames of the *last day*,
Knit earth and *Heaven* together !

2 HENRY VI. v. 2.

My grief
Stretches itself beyond the hour of *death*.

2 HENRY IV. iv. 4.

His overthrow heap'd happiness upon him ;
For then, and not till then, he felt himself,
And found the blessedness of being little :
And, to add greater honours to his age
Than man could give him, he *died, fearing God.*

HENRY VIII. iv. 2.

Even this night, — whose black contagious breath
Already smokes about the burning crest
Of the old, feeble, and day-wearied sun, —
Even this ill night, your breathing *shall expire.*

KING JOHN, v. 4.

Shakespeare.

Nothing in his life
Became him like the leaving it : he *died*
As one that had been studied in his *death*.

MACBETH, i. 4.

Art thou so bare, and full of wretchedness,
And fear'st to *die* ?

ROMEO AND JULIET, v. 1.

Death,

* * * * *

Thou hate and terror to prosperity !

KING JOHN, iii. 4.

Can vengeance be pursu'd further than *death* ?

ROMEO AND JULIET, v. 3.

How oft, when men are at the point of *death*,
Have they been merry ! which their keepers call
A lightning before *death*.

ROMEO AND JULIET, v. 3.

Guard it, I pray thee, with a lurking adder ;
Whose double tongue may with a mortal touch
Throw *death* upon thy sovereign's enemies.

RICHARD II. iii. 2.

To wash your blood
From off my hands, here, in the view of men,
I will unfold some causes of your *death*.

RICHARD II. iii. 1.

Shakespeare.

Woe, destruction, ruin, loss, decay ;
The worst is *death*, — and *Death* will have his day.

RICHARD II. iii. 2.

See them deliver'd over
To execution and the hand of *Death*.

RICHARD II. iii. 1.

There my father's grave
Did utter forth a voice ! Yes, thou must *die* :
Thou art too noble to conserve a life
In base appliances.

MEASURE FOR MEASURE, iii. 1.

The miserable have no other medicine,
But only hope :
I have hope to live, and am prepar'd to *die*.

MEASURE FOR MEASURE, iii. 1.

How many a *holy* and obsequious tear
Hath dear *religious* love stolen from mine eye,
As interest of the *dead* !

SONNET XXXI.

Thy slander hath gone through and through her heart ;

* * * * *

And she is *dead*, — slander'd to *death* by villains.

MUCH ADO ABOUT NOTHING, v. 1.

O, our lives' sweetness !
That with the pain of *death* we'd hourly die,
Rather than *die* at once !

KING LEAR, v. 3.

Shakespeare.

Let him not come there
To seek out sorrow, that dwells everywhere :
Desolate, desolate, will I hence, and *die*.

RICHARD II. i. 2.

What is thy sentence, then, but speechless *death*,
Which robs my tongue from breathing native breath ?

RICHARD II. i. 3.

The law I bear no malice for my *death* :
It has done upon the premises, but justice ;
But those, that sought it, I could wish more *Christians*.

HENRY VIII. ii. 1.

We *smothered*
The most replenished sweet work of nature,
That, from the *prime creation*, e'er she fram'd.

RICHARD III. iv. 3.

Not that I am afraid to *die* ; but that, my offences
being many, I would repent out the remainder of *nature*.

ALL'S WELL THAT ENDS WELL, iv. 3.

Shake off this downy sleep, *death's* counterfeit,
And look on *death* itself ! — Up, up, and see
The *great doom's* *image* !

MACBETH, ii. 3.

Kings and mightiest potentates must *die* ;
For that's the end of human misery.

1 HENRY VI. iii. 2.

Shakespeare.

How doth the king? —
 Exceeding well; his cares are now all ended :
 He's walk'd the *way of nature*,
 And, to our purposes, he *lives no more*.

2 HENRY IV. v. 2.

Hung be the *Heavens* with black, yield day to night !

* * * * *

Henry is *dead*, and never shall revive :

* * * * *

He was a king, *bless'd of the King of kings*.
 The battles of the *Lord of Hosts* he fought.

1 HENRY VI. i. 1.

O, *Death's* a great disguiser !

MEASURE FOR MEASURE, iv. 2.

Then is it sin,
 To rush into the secret house of *Death*,
 Ere *Death* dare come to us ?

ANTONY AND CLEOPATRA, iv. 13.

Thy conceit is nearer *death*, than thy powers. For
 my sake, hold *death* awhile at the arm's end.

AS YOU LIKE IT, ii. 6.

Banish the canker of ambitious thoughts :
 And may that thought, when I imagine ill,

* * * * *

Be my *last breathing* in this mortal world !

2 HENRY VI. i. 2.

Shakespeare.

More are *men's ends* mark'd, than their lives before :
The setting sun, and music at the close,
(As the last taste of sweets) is sweetest last.

RICHARD II. ii. 1.

Just *Death*, kind *umpire* of men's miseries,
With sweet enlargement doth dismiss me hence.

1 HENRY VI. ii. 5.

I will ; if that my fading breath permit,
And *Death* approach not ere my tale be done.

1 HENRY VI. ii. 5.

Heaven's vault should crack ; O, she is gone for ever !
She's *dead* as earth !

KING LEAR, v. 3.

Dost thou know who speaks to thee ? —
Dark cloudy *death* o'ershades his beams of life, —
And he nor sees, nor hears us what we say.

3 HENRY VI. ii. 6.

O God, forgive him ! —
So bad a *death* argues a monstrous life. —
Forbear to judge, for we are sinners all. —
Close up his eyes, and draw the curtain close ;
And let us all to *meditation*.

2 HENRY VI. iii. 3.

Then, dreadful trumpet, sound the *general doom* !

ROMEO AND JULIET, iii. 2.

Shakespeare.

Although the duke was enemy to him,
Yet he, most *Christian*-like, laments his *death*.

2 HENRY VI. iii. 2.

Moderate lamentation is the right of the *dead*, excessive grief the enemy to the living.

ALL'S WELL THAT ENDS WELL, i. 1.

The purest treasure mortal times afford,
Is spotless reputation : that away,
Men are but gilded loam, or painted clay.

* * * *

Mine honour is my life ; both grow in one :
Take honour from me, and my *life is done*.

* * * Mine honour let me try ;
In that I live, and for that will I die.

RICHARD II. i. 1.

O me ! this sight of *death* is as a bell
That warns my old age to a sepulchre.

ROMEO AND JULIET, v. 3.

A man's *life's* no more than to say, One.

HAMLET, v. 2.

The sands are number'd that make up my life !
Here must I stay, and here my *life must end*.

3 HENRY VI. i. 4.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare.

SOUL.

My *soul* the faithfull'st offerings hath breath'd out
That e'er *devotion* tender'd !

TWELFTH NIGHT, v. 1.

There is some *soul* of goodness in things evil,
Would men observingly distil it out.

HENRY V. iv. 1.

Hence, thou suborn'd informer! — a true *soul*,
When most impeached, stands least in thy control.

SONNET cxxv.

O, such a deed
As from the body of contraction plucks
The very *soul*.

HAMLET, iii. 4.

I have done those things, —
That now give evidence against my *soul*.

RICHARD III. i. 4.

I will not vex your *souls* ;
Since presently your *souls* must part your bodies.

RICHARD II. iii. 1.

Shakespeare.

It may be so ; but yet my inward *soul*
Persuades me, it is otherwise.

RICHARD II. ii. 2.

Such neighbour nearness to our sacred blood
Should nothing privilege him, nor partialize
The unstooping firmness of my upright *soul*.

RICHARD II. i. 1.

Heaven's above all ; and there be *souls* that must be
saved, and there be *souls* must not be saved.

OTHELLO, ii. 3.

God forbid, so many simple *souls*
Should perish by the sword !

2 HENRY VI. iv. 4.

O God, defend my *soul* from such foul sin !

RICHARD II. i. 1.

Now *God* be prais'd ! that to believing *souls*
Gives light in darkness, comfort in despair !

2 HENRY VI. ii. 1.

My grief lies all within,
And these external manners of lament
Are merely shadows to the unseen grief
That swells with silence in the tortur'd *soul*.

RICHARD II. iv. 1.

Shakespeare.

Our *souls* religiously confirm thy words.

KING JOHN, iv. 3.

And then my *soul* shall wait on thee to *Heaven*,
As it on earth hath been thy servant still.

KING JOHN, v. 7.

If *Heaven* have any grievous plague in store,
Exceeding those that I can wish upon thee;
O, let them keep it, till thy sins be ripe.

* * * * *

The worm of conscience still be-gnaw thy *soul*!

RICHARD III. i. 3.

I hold my duty, as I hold my *soul*,
Both to my *God*, and to my gracious king.

HAMLET, ii. 2.

Come, side by side together live and die ;
And, *soul* with *soul* from France to *Heaven* fly.

1 HENRY VI. iv. 5.

If, when you make your *prayers*,
God should be so obdurate as yourselves,
How would it fare with your departed *souls* ?

2 HENRY VI. iv. 7.

Take good heed
You charge not, in your spleen, a noble person ;
And spoil your nobler *soul* ! I say, take heed.

HENRY VIII. i. 2.

Shakespeare.

God shall mend my soul.

ROMEO AND JULIET, i. 5.

Fare thee well ; and *God* have mercy upon one of
our *souls* !

TWELFTH NIGHT, iii. 4.

My comfort is, that *Heaven* will take our *souls*,
And plague injustice with the pains of *hell*.

RICHARD II. iii. 1.

God in mercy so deal with my *soul*,
As I, in duty, love my king and country !

2 HENRY VI. i. 3.

Sweet rest his *soul* !

Fly, lords, and save yourselves, for Warwick bids
You all farewell ! — to meet again in *Heaven*.

3 HENRY VI. v. 2.

God have mercy on his *soul* !
And of all *Christian souls*, I pray *God* !

HAMLET, iv. 5.

God take mercy on brave Talbot's *soul* !

1 HENRY VI. iv. 3.

In simple and pure *soul* I come to you.

OTHELLO, i. 1.

Sheba was never
More covetous of wisdom, and fair virtue,
Than this pure *soul* shall be.

HENRY VIII. v. 4.

Shakespeare.

Thus war hath given thee peace : for thou art still.—
Peace with his *soul*, *Heaven*, if it be *Thy will* !

2 HENRY VI. v. 2.

Never come such division 'tween our *souls* !

JULIUS CÆSAR, iv. 3.

Now have I paid my vow unto his *soul*.

1 HENRY VI. ii. 2.

O, villains, vipers, damn'd without redemption !

* * * * *

Three *Judas*es ; each one thrice worse than *Judas* !

* * * Terrible *hell* make war

Upon their spotted *souls* for this offence !

RICHARD II. iii. 2.

Arm you against your other enemies ;

I'll make a peace between your *soul* and you.

KING JOHN, iv. 2.

It is too late ; the life of all his blood

Is touch'd corruptibly ; and his pure brain

(Which some suppose the *soul's* frail dwelling-house)

Doth, by the idle comments that it makes,

Foretell the ending of mortality.

KING JOHN, v. 7.

Shadows to-night

Have struck more terror to the *soul* of Richard

Than can the substance of ten thousand soldiers.

RICHARD III. v. 3.

Shakespeare.

By *Heaven*, he shall not have a Scot of them !
No, if a Scot would save his *soul*, he shall not.

1 HENRY IV. i. 3.

I do not set my life at a pin's fee ;
And, for my *soul*, what can it do to that,
Being a thing *immortal* ?

HAMLET, i. 4.

The *immortal* part needs a physician ; but that moves
not him : though that be sick, it dies not.

2 HENRY IV. ii. 2.

Thy *soul's* flight,
If it find *Heaven*, must find it out to-night.

MACBETH, iii. 1.

The *soul* and body rive not more in parting,
Than greatness going off.

ANTONY AND CLEOPATRA, iv. 11.

There's not the smallest orb which thou behold'st,
But in his motion like an *angel* sings ;
Such harmony is in *immortal souls*.

MERCHANT OF VENICE, v. 1.

Since thou hast far to go, bear not along
The clogging burden of a guilty *soul*.

RICHARD II. i. 3.

Shakespeare.

He is the very *soul* of bounty !

TIMON OF ATHENS, i. 2.

That in his reprieve,
Longer, or shorter, he may be so fitted,
That his *soul* sicken not.

MEASURE FOR MEASURE, ii. 4.

In mercy, thou wilt mind
Thy followers of repentance, that their *souls*
May make a peaceful and a sweet retire.

HENRY V. iv. 3.

Sirrah, thou art said to have a stubborn *soul*,
That apprehends no further than this world,
And squar'st thy life according.

MEASURE FOR MEASURE, v. 1.

The conjunction of our inward *souls*,
Married in league, coupled and link'd together,
With all *religious* strength of *sacred vows*.

KING JOHN, iii. 1.

That is to see how deep my grave is made :
For, with his *soul*, fled all my worldly solace ;
For seeing him, I see my life in *death*.

2 HENRY VI. iii. 1.

As you wish *Christian* peace to *souls* departed,
Stand these poor people's friend.

HENRY VIII. iv. 2.

Shakespeare.

To move wild laughter in the throat of *death*?
 It cannot be! — it is impossible:
 Mirth cannot move a *soul* in agony.

LOVE'S LABOUR'S LOST, v. 2.

Often did I strive
 To yield the ghost: but still the envious flood
 Kept in my *soul*, and would not let it forth.

RICHARD III. i. 4.

Speak no more:
 Thou turn'st mine eyes into my very *soul*;
 And *there* I see such black and grained spots
 As will not leave their tinct.

HAMLET, iii. 4.

Whose *soul* is that which takes *her* heavy leave?
 A deadly groan, like life and *death's* departing.—

3 HENRY VI. ii. 6.

The hope and expectation of thy time
 Is ruin'd; and the *soul* of every man,
 Prophetically does fore-think thy fall.

1 HENRY IV. iii. 2.

Hang there like fruit, my *soul*,
 'Till the tree die!

CYMBELINE, v. 5.

Shakespeare.

I fear thy overthrow,
More than my body's parting with my *soul*.

3 HENRY VI. ii. 6.

Relent, and save your *souls*.

RICHARD III. i. 4.

Poor *soul*! the centre of my sinful earth,
Fool'd by those rebel powers that *thee* array,
Why dost *thou* pine within, and suffer dearth,
Painting thy outward walls so costly gay?
Why so large cost, having so short a lease,
Dost *thou* upon *thy* fading mansion spend?
Shall worms, inheritors of this excess,
Eat up *thy* charge? Is this *thy* body's end?
Then, *soul*, live *thou* upon *thy* servant's loss,
And let that pine, to aggravate *thy* store;
Buy terms *divine*, in selling hours of dross;
Within be fed, without be rich no more:
So shalt *thou* feed on *death*, that feeds on men,
And, *Death* once dead, there's no more dying then.

SONNET cxlvii.

Shakespeare.

PRAYERS.

Get him to say his *prayers*; * * *

Get him to *pray*.

TWELFTH NIGHT, iii. 4.

They did say their *prayers*, and address'd them
Again to sleep.

MACBETH, ii. 2.

I *pray* thee, leave me to myself to-night;
For I have need of many *orisons*
To move the *Heavens* to smile upon my state,
Which, well thou know'st, is cross and full of *sin*.

ROMEO AND JULIET, iv. 3.

Unto my mother's *prayers*, I bend my knee.

RICHARD II. v. 3.

He concludes in hearty *prayers*,
That your attempts may overlive the hazard.

2 HENRY IV. iv. 1.

Shakespeare.

Heaven keep your honour safe !

Amen : for I

Am that way going to temptation,
Where *prayers* cross.

MEASURE FOR MEASURE, ii. 2.

With wild wood-leaves and weeds I have strew'd his
grave,
And on it said a century of *prayers*.

CYMBELINE, iv. 2.

Are you so gospell'd
To *pray* for this good man, and for his issue,
Whose heavy hand hath bow'd you to the *grave* ?

MACBETH, iii. 1.

O, that my *prayers* could such affection move !

MIDSUMMER NIGHT'S DREAM, i. 1.

Loved him next *Heaven*,

* * * *

Almost forgot my *prayers* to content him.

HENRY VIII. iii. 1.

We, ignorant of ourselves,
Beg often our own harms, which the wise *Powers*
Deny us for our good ; so find we profit,
By losing of our *prayers*.

ANTONY AND CLEOPATRA, ii. 1.

We had need *pray*,
And heartily, for our deliverance.

HENRY VIII. ii. 2.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare.

A book of *prayers* on their pillow lay.

RICHARD III. iv. 3.

I'll *pray*, and then I'll sleep.

KING LEAR, iii. 4.

By the worth of mine *eternal soul*,

* * * *

If thou dost slander her, and torture me,

Never *pray* more.

OTHELLO, iii. 3.

O! what form of *prayer*

Can serve my turn? Forgive me my foul murder!—
That cannot be ; since I am still possess'd
Of those effects for which I did the murder.

HAMLET, iii. 3.

I saw her,

As I thought, *dead*; and have, in vain, said many
A *prayer* upon her grave.

WINTER'S TALE, v. 3.

I'll bribe you

* * * * *

With such gifts that *Heaven* shall share with you ;
Not with foul shekels of the tested gold,

* * * * *

But with true *prayers*,

That shall be up at *Heaven*, and enter there,
Ere sunrise.

MEASURE FOR MEASURE, ii. 2.

O, let me *pray* before I take my *death*!

3 HENRY VI. i. 3.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare.

Your mother well hath *pray'd*, and prove you true.

RICHARD II. v. 3.

They have said their *prayers*, and they stay for *death*.

HENRY V. iv. 2.

Consider this,—

That, in the course of *justice*, none of us
Should see *salvation*: we do *pray* for *mercy* ;
And that same *prayer* doth teach us all to render
The deeds of *mercy*.

MERCHANT OF VENICE, iv. 1.

I would prevail, if *prayers* might prevail,
To join your hearts in love and amity.

1 HENRY VI. iii. 1.

If ever danger do environ thee,
Commend thy grievance to my *holy prayers*.

TWO GENTLEMEN OF VERONA, i. 1.

Shakespeare.

HOLY.

Most *holy* and *religious* fear it is,
To keep those many, many bodies safe,
That live.

HAMLET, iii. 3.

What is not *holy*, that we swear not by,
But take the *Highest* to witness.

ALL'S WELL THAT ENDS WELL, iv. 2.

I'll make a voyage to the *Holy Land*,
To wash this blood off from my guilty hand.

RICHARD II. v. 6.

True is it, that we have seen better days,
And have with *holy bell* been knoll'd to *church*.

AS YOU LIKE IT, ii. 7.

* * * *

Do not count it *holy*
To hurt by being just: it is not lawful

To rob in the behalf of charity.

TROILUS AND CRESSIDA, v. 3.

He's honourable,
And, doubling that, most *holy*.

CYMBELINE, iii. 4.

Shakespeare.

I'll send some *holy bishop* to entreat ;
For *God* forbid so many simple souls
Should perish by the sword.

2 HENRY VI. iv. 4.

See where his grace stands 'tween two clergymen ! —
Two props of virtue for a *Christian* prince :
And, see, a *book of prayer* in his hand,
True ornaments to know a *holy man*.

RICHARD III. iii. 7.

He is within, with two right reverend fathers,
Divinely bent to meditation :
And in no worldly suit would he be mov'd,
To draw him from his *holy exercise*.

RICHARD III. iii. 7.

And hath given countenance to his speech,
With almost all the *holy vows of Heaven*.

HAMLET, i. 3.

SACRAMENT.

Before I freely speak my mind herein,
You shall not only take the *sacrament*
To bury my intents, but to effect
Whatever I shall happen to devise.

RICHARD II. iv. 1.

Thou didst receive the *sacrament* to fight,
* * * * *

And, like a traitor to the name of *God*,
Didst break that *vow*.

RICHARD III. i. 4.

Both they, and we, perusing o'er these notes,
May know wherefore we took the *sacrament*,
And keep our faiths firm and inviolable.

KING JOHN, v. 2.

Once did I lay in ambush for your life ;
A trespass that doth vex my grieved *soul* :
But, ere I last receiv'd the *sacrament*,
I did confess it.

RICHARD II. i. 1.

Great God of Heaven, say amen to all !

* * * * *

And then, as we have ta'en the *sacrament*,
We will unite the white rose with the red : —
Smile, *Heaven*, upon this fair conjunction !

RICHARD III. v. 4.

MARTIAL SENTENCES IN SHAKESPEARE,

TREATING OF WAR AND BATTLE, IN WHICH THE NAME OF GOD IS REVERENTLY
AND RELIGIOUSLY INTRODUCED, ASCRIBING ALL HUMAN SUCCESS TO THE
DEITY.

The peace of *Heaven* is theirs, that lift their swords
In such a just and charitable war.—

KING JOHN, ii. 1.

In *God's* name, and the king's, say who thou art,
And why thou com'st, thus knightly clad in arms :
Speak truly, on thy knighthood, and thy oath ;
And so defend thee, *Heaven*, and thy valour !

RICHARD II. i. 3.

Whose high deeds, and whose great name in arms,
Holds from all soldiers chief majority,
And military title capital,
Through all the kingdoms that acknowledge *Christ*.

1 HENRY IV. iii. 2.

Hence, therefore, every leader to his charge ;
For, on their answer, will we set on them ;
And *God* befriend us, as our cause is just.

1 HENRY IV. v. 1.

Shakespeare.

Three knights upon our party slain to-day ;
A noble earl, and many a creature else,
Had been alive this hour,
If, like a *Christian*, thou hadst truly borne
Betwixt our armies true intelligence.

1 HENRY IV. v. 5.

Strike up your drums, pursue the scatter'd stray ;
Heaven, and not we, hath safely fought to-day.

2 HENRY IV. iv. 2.

How you awake the sleeping sword of war ;
We charge you, in the name of *God*, take heed :
For never two such kingdoms did contend,
Without much fall of blood.

HENRY V. i. 2.

Follow your spirit ; and upon this charge,
Cry, “*God for Harry ! England ! and St. George !*”

HENRY V. iii. 1.

O God of battles ! steel my soldiers' hearts !
Possess them not with fear ; take from them now
The sense of reckoning, if the opposed numbers
Pluck their hearts from them ! — Not to-day, *O Lord !*
O not to-day, think not upon the fault
My father made in compassing the crown.

HENRY V. iv. 1.

Shakespeare.

God's arm strike with us ! 'tis a fearful odds.

God be wi' you, princes all ; I'll to my charge :

*If we no more meet, till we meet in *Heaven*,*

Then, warriors all, adieu !

HENRY V. iv. 3.

Now, soldiers, march away ;—

And how *Thou* pleasest, *God*, dispose the day !

HENRY V. iv. 3.

The day * is yours !

Praised be *God*, and not our strength for it !

HENRY V. iv. 7.

Go we in procession to the village :
And be it *death* proclaimed through our host,
To boast of this, or take that praise from *God*,
Which is *His* only.

* * * * *

With this acknowledgment,
That *God* fought for us :

* * * * *

Do we all *holy rites* ;
Let there be sung “*Non Nobis*” and “*Te Deum*.¹”

HENRY V. iv. 8.

He was a king bless'd of the *King of kings* :
Unto the French the dreadful *judgment day*
So dreadful will not be, as was his sight.

1 HENRY VI. i. 1.

* Agincourt.

Shakespeare.

The battles of the *Lord of hosts* he fought.

1 HENRY VI. i. 1.

This arm

* * * * *

Lets fall this sword before your highness' feet,
And with submissive loyalty of heart,
Ascribes the glory of his conquest got,
First to my *God*, and next unto your grace.

1 HENRY VI. iii. 4.

O' *God's name*, see the lists and all things fit ;
Here let them end it, and *God* defend the right !

2 HENRY VI. ii. 3.

The head of Cade? — *Great God*, how just art *Thou*! —
O, let me view his visage, being dead,
That living wrought me such exceeding trouble.

2 HENRY VI. v. 1.

To whom *God* will, there be the victory !

3 HENRY VI. ii. 5.

Who's this? — *O God!* it is my father's face,
Whom in this conflict I unwares have kill'd ;

* * * * *

Pardon me, *God*, I knew not what I did !

3 HENRY VI. ii. 5.]

You fight in justice ; then, in *God's name*, lords,
Be valiant, and give signal to the fight.

3 HENRY VI. v. 4.

Shakespeare.

In *God's* name, cheerly on, courageous friends,
To reap the harvest of perpetual peace.

RICHARD III. v. 2.

O Thou! whose captain I account myself,
Look on my forces with a gracious eye ;
Put in their hands *Thy* bruising-irons of wrath,
That they may crush down with a heavy fall
Th' usurping helmets of our adversaries !
Make us *Thy* ministers of chastisement,
That we may praise *Thee* in *Thy* victory !
To *Thee* do I commend my watchful *soul*,
Ere I let fall the windows of mine eyes :
Sleeping and waking, O, defend me still !

RICHARD III. v. 3.

Cheer thy heart, and be thou not dismay'd ;
God, and *good angels* fight on Richmond's side.

RICHARD III. v. 3.

If you fight against *God's* enemy,
God will, in justice, ward you as *His* soldiers.

RICHARD III. v. 3.

God, and our good cause, fight upon our side :
The *prayers* of *holy saints*, and wronged *souls*,
Like high-rear'd bulwarks, stand before our faces.

RICHARD III. v. 3.

RELIGIOUS AND MORAL SENTENCES FROM
Shakespeare.

In the name of *God*, and all these rights,
Advance your standards, draw your willing swords ;

* * * * *

Sound drums and trumpets, boldly and cheerfully :
God, and Saint George ! Richmond, and victory !

RICHARD III. v. 3.

God, and your arms be prais'd ! victorious friends.

* * * * *

Great *God of Heaven*, say amen to all !

* * * * *

And then, as we have ta'en the *sacrament*,
We will unite the white rose with the red :—

Smile, *Heaven*, upon this fair conjunction ;

* * * * *

And let their heirs, *God* (if *Thy will* be so),
Enrich the time to come with smooth-fac'd peace !

* * * * *

That she may long live here, *God* say — amen !

RICHARD III. v. 4.

All was lost,
But that the *Heavens* fought.

CYMBELINE, v. 3.

Then he is dead ! — *God's* soldier be he :

* * * * *

His knell is knoll'd, — so *God* be with him.

MACBETH, v. 7.

Having now completed our Moral and Religious Extracts from the Works of Shakespeare, we submit to the consideration of our readers, whether we have not fully established the point we aimed at, viz.—of proving that Shakespeare was not a Papist, but a worthy member of the Church of England ; and we entertain the cherished idea that the foregoing extracts exemplify these facts, and grace his character as a moral and religious man.

We illustrate our persuasion in this respect by recapitulating passages from his works exhorting to piety and devotion ; such as,—

“ Let never day nor night unhallowed pass,
But still remember what the Lord hath done.”

2 HENRY VI. ii. 1.

Here is the substance of a sermon in a single distich.

What themes for devout meditation doth he present in the following :—

“ Lord, we know what we are, but know not what we may be.”
HAMLET, iv. 5.

“ O Lord, that lends me life,
Lend me a heart replete with thankfulness ! ”

2 HENRY VI. i. 1.

“ I have hope to live, and am prepared to die.”

MEASURE FOR MEASURE, iii. 1.

How

"To Thee do I commend my watchful soul,
Ere I let fall the windows of mine eyes:
Sleeping and waking, O, defend me still!"

RICHARD III. v. 3.

"Now God be praised, that to believing souls
Gives light in darkness, comfort in despair!"

2 HENRY VI. ii. 1.

Many, very many such passages appear in his works : whereupon we ask this simple question : — Can there be named any other general dramatist that ever lived, who has combined so many religious and moral sentences in his works as Shakespeare has ?

We feel convinced that none other such can be named ; and that the world, who know him *by his works*, will admit that his character may be most justly summed up in the ever-memorable words of Hamlet, that —

"He was a man, take him for all in all,
We shall not look upon his like again."

HAMLET, i. 2.

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